

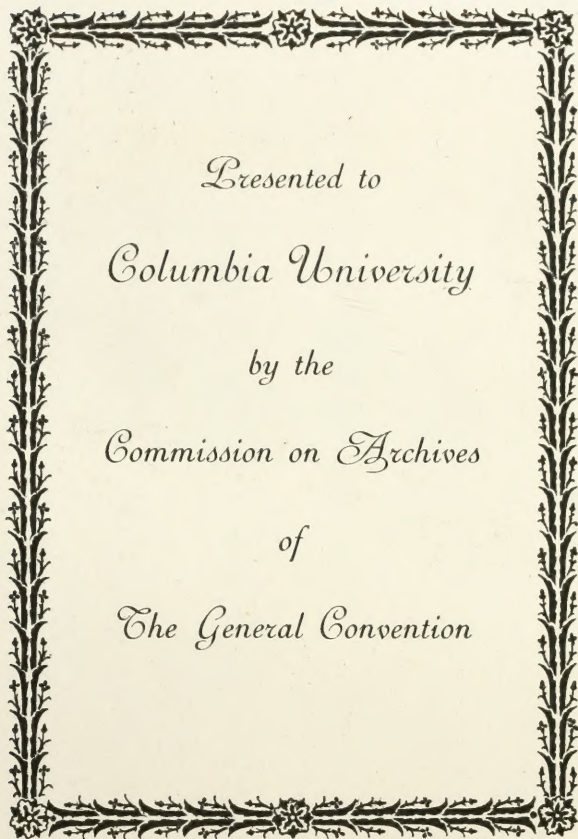
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VOLUME III

THE INTERNATIONAL SOCIETY OF ARCHIVISTS

THE INTERNATIONAL SOCIETY OF ARCHIVISTS

1950

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ARCHIVES OF THE
GENERAL CONVENTION

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BY
ARTHUR LOWNDES
DOCTOR IN DIVINITY

VOLUME III
THE CORRESPONDENCE OF
JOHN HENRY HOBART

1802
TO SEPTEMBER
1804

NEW YORK
PRIVATELY PRINTED

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NEW YORK
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NOVEMBER, 1911

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CHRONOLOGICAL INDEX TO LETTERS

1802 TO SEPTEMBER 25, 1804

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THE CORRESPONDENCE OF
JOHN HENRY HOBART

1802
TO SEPTEMBER
1804

THE CORRESPONDENCE OF
JOHN HENRY HOBART



DAVENPORT PHELPS

DAVENPORT, a son of Alexander and Theodosia (Wheelock) Phelps, was born in Hebron, Connecticut, in 1755. His maternal grandfather, Dr. Eleazar Wheelock, was the well-known founder of the Indian School at Lebanon, Connecticut, which was removed to the grant of land made to it in the town of Hanover, New Hampshire, where, under the name of Dartmouth College, it acquired under its first president an enviable reputation. His father removed to Hanover in 1770, and the son was graduated from Dartmouth College in 1775. He joined the army then forming for the reduction of Canada under General Montgomery and Colonel Burr. In the attack upon Quebec, on December 5, 1775, he was captured after he had displayed great gallantry. He brightened the tedium of a long imprisonment by a careful study of the French language and literature. After his exchange he served with bravery to the close of the Revolution. He then engaged in business in Hartford with his maternal uncles for some years. He studied law, returned to New Hampshire, where he secured a large practice, and was chosen a magistrate. In 1785 he was married to Catherine, daughter of Dr. Gideon Tiffany of Hanover, New Hampshire.

Having secured from Governor Simcoe of Upper Canada a large grant of land in connection with his near relative, James Wheelock, he removed to it to open it for settlement in 1792. He made his home at Niagara, near the famous falls. He did the full work of a pioneer in a new country, as farmer, merchant, and lawyer. He even became a printer. His intimacy with Captain Joseph Brant gave him an intense desire to become a missionary among the Mohawks on the Grand River at Brantford. Captain Brant had long perceived the valuable qualities which Mr. Phelps had for the difficult work, and in 1797 made application to Sir John Johnson, the Bishop of London, and Dr. Jacob Mountain, Bishop of Quebec, for their approval and the ordination of Mr. Phelps. This was done without his knowledge.

HOBART CORRESPONDENCE

Captain Brant says, in writing to the authorities, that his friend was "one with whose character and family he had long been acquainted, who had ample testimonials respecting his literary and moral qualifications and who would consent to devote his life to the service of the Church among the Mohawks. . . . Their choice was fixed on him in preference to any other." While ambiguous and encouraging answers were made, it was evident that Mr. Phelps, in the minds of the officials, was barred from the holy ministry in the Church in Canada since he had fought on the American side in the Revolution. Mr. Phelps, as heretofore, read the service in places near his home. On his visits to the Indians they regarded him with particular respect and even reverence.

Captain Brant, after his repulse in Canada, wrote to General Chapin of Canandaigua, New York, then Indian agent, and to his particular friend Colonel Burr in New York City, that they might intercede with the Bishop of New York to ordain Mr. Phelps. It was at the height of the exciting presidential campaign of 1800, when the Federalists with President John Adams and Charles Cotesworth Pinckney as candidates for President and Vice-President were opposing the Republicans with Thomas Jefferson and Aaron Burr as the candidates in a desperate struggle to retain control of the country.

In the meantime Mr. Phelps continued to read the service in places near his own home, and frequently visited the Mohawks to give spiritual counsel and good advice.

Whether the replies to Captain Brant's letters were delayed, or no answers were received, it is certain that Mr. Phelps did not undertake the long journey to New York City until the fall of the following year. Bishop Coxe, who gathered carefully the traditions of the diocese which he for so many years adorned and blessed, says: "Let it be remembered of Davenport Phelps, and to the honour of the second Bishop of New York, that he came to the City of New York to be ordained by Bishop Moore because he was a Bishop who believed in Missions. Bishop Moore, reverend and venerable name, had started from the very outset of his episcopate with an impression of the importance of Missions, and with confidence in Missionary efforts. Mr. Phelps said: 'I want to be ordained by that man who believes in my chosen work.'" [*See Wilson's Centennial History*, p. 110.] On his way to the city he visited an old friend at Poughkeepsie, the Rev. Phi-

DAVENPORT PHELPS

lander Chase, a missionary from the very beginning of his ministry. Many years later the pioneer western Bishop writes in his graphic "Reminiscences:" "The writer returned to Poughkeepsie, and as he was sitting quietly in his little dwelling in Canon Street, in that village, a loud rap was heard, and the name of Davenport Phelps was announced. This gentleman had long been known to the family of the writer's father, and much esteemed in the neighborhood of Dartmouth college,—being nephew of the president, and grandson of the founder of that institution, Dr. Eleazar Wheelock.

"'You know,' said he, 'I have long been attached to the Church; how I love her doctrines and esteem her discipline. I now tell you, that I feel it my duty, if found qualified, to seek for holy orders. I am uninformed how to proceed, having never seen any rules on the subject; but do you think that the Bishop of New York will ordain me?'

"None but such as knew the person speaking, and the necessities of the Church at that time, particularly at the west, can imagine the feeling of pleasing surprise which the above address occasioned. His suavity of manners, his more than ordinary abilities, and very respectable acquirements, and, above all, his character for true piety of heart and holiness of life, seemed to constitute him a God-send to the Church, and most gladly was a letter written to the Bishop telling him the whole story, most earnestly recommending Mr. Davenport Phelps for orders, and that he might be appointed to minister in the field of labor so widely spread in the west." [*See Bishop Chase's Reminiscences, vol. i, p. 42.*]

Mr. Phelps took with him a letter of Captain Brant to the well-known Indian agent of New York, General Israel Chapin of Canandaigua, whose Christian name has been incorrectly given in various documents as Isaac. When he arrived in the city of New York he forwarded it to the Vice-President, Colonel Burr, with this note:

New York, December 15, 1801.

SIR,

THE enclosed copy of a letter from Capt. Brandt to Isaac Chapin, Esq., superintendent of Indian affairs in the state of New York, comprising (I conceive) the plan by him committed to me, and to which he alludes in his letter to yourself, for introducing moral instruction among the Indians. The plan agreeably to his request was recom-

HOBART CORRESPONDENCE

mended by the superintendent and, so far as it respects the ordination of a missionary, has been accomplished.

It yet remains, sir, to provide means of support ; and when the question respecting the instruction of their youth can be determined, by what means and in what manner this shall be effected. I will, at present, only use the freedom to suggest whether it might not conduce to the furtherance and facilitating the above design to appropriate for their accommodation a suitable portion of land at or in the vicinity of Sandusky. Were the scattering tribes concentrated, and with them some of their countrymen and others as patterns of industry and morality, such circumstances must be highly favourable to attempt to bring them into the habits of civilization.

I am, with great respect,

DAVENPORT PHELPS.

Captain Brant's letter follows :

Grand River, May 7. 1800.

SIR,

ABOUT three weeks since I received a message from Obeel to attend a council at Buffalo, when I expected the pleasure of seeing you. We attended and waited a few days ; but the chiefs there not being ready to meet us, and we having business which required our attendance at this place, were under the necessity of coming away. Had I been so fortunate as to have met you there, it was my intention to have conversed with you upon a subject which I have long considered as most important and interesting to the present and future well being of the Indians, on *both sides* of the lakes and at large ; namely their situation, in a moral point of view, and concerning measures proper to be taken in order that regular and stated religious instruction might be introduced among them.

You well know, sir, the general state of the Indians residing on the Grand River, as well as in other parts. A considerable number of some of these nations have long since embraced Christianity, and the conversion of others must depend, under the influence of the Great Spirit, on the faithful labours of a resident minister, who might visit and instruct both here and elsewhere, as ways and doors might, from time to time, be opened for him.

The establishment and enlargement of civilization and Christianity

DAVENPORT PHELPS

among the natives must be most earnestly desired by all good men; and as religion and morality respect mankind at large, without any reference to the boundaries of civil governments. I flatter myself that you, sir, will approve what many of the chiefs here, with myself, are so greatly desirous of.

I have in view, as I have before suggested, the welfare of the Indians at large, being fully persuaded that nothing can so greatly contribute to their present and future happiness as their being brought into habits of virtue and morality, which I trust may and will be gradually effected by instruction, if properly attended and enforced by example.

I well know the difficulty of finding a gentleman suitably qualified and willing to devote his life to the work of a missionary among them; and especially one of talents and manners to render him agreeable in a degree highly favourable to his usefulness. And, in order to satisfy myself in this respect I have faithfully inquired and consulted, and am clearly of opinion that Mr. Davenport Phelps who is recommended as a gentleman of virtue and respectable accomplishments, is the most suitable character for this office of any one within my knowledge. My long acquaintance with his family, and particular knowledge of him, as well as the opinion and wishes of the most respectable characters among the white people, in this vicinity, who earnestly wish for themselves as well as for us, that he may be ordained a missionary, make me earnestly hope that you will officially recommend both the design and him to the right reverend bishops in the United States, or to some one of them, and to such other characters as you may think proper.

From the consideration that religion and politics are distinct subjects, we should not only be well satisfied to receive a missionary from a bishop in the United States, but for various other reasons would prefer one from thence.

We shall be able here to do something considerable towards Mr. Phelps's support; and I doubt not but, others who have ability will be disposed to assist in promoting so good a work. I will add no more than I have great satisfaction in being confident of your friendly and influential exertions in this important affair.

And that I am, with great sincerity

Yours, &c

JOSEPH BRANDT.

Colonel Burr sent this letter and the present from Captain Brant to

HOBART CORRESPONDENCE

his daughter, the wife of the Hon. Joseph Alston of South Carolina, with this comment :

New York, December 15, 1801.

YESTERDAY Mr. Phelps mentioned in the enclosed delivered to me two pairs of moccasins, directed — “From Captain Joseph Brandt to Mr. and Mrs. Alston.” Your ship having sailed, I don’t know how or when I shall forward them to you ; but we will see. I send the original letter of Captain Brandt merely to show how an Indian can write. It is his own hand writing and composition. Upon this notice of his attention you should write him a letter of acknowledgment for his hospitality, &c, which you may enclose to me at Washington.

So no more at present from your loving father

A. BURR.

The above correspondence is taken from the “Memoirs of Aaron Burr,” by Matthew L. Davis, vol. ii, p. 163.

Upon the third Sunday in Advent, December 13, 1801, Davenport Phelps was made deacon in New York City by the Rt. Rev. Dr. Moore. For his guidance the Bishop prepared a paper of instructions here transcribed, which is full of sage advice and the true spirit of the Master. It is a missionary document of the highest importance, the first known in the American Church. The work done by Mr. Phelps can be traced by the letters in this correspondence. He was ordained priest by Bishop Moore in St. Peter’s Church, Albany, October 5, 1803. Mr. Phelps literally carried the Gospel from house to house, leaving everywhere foundations upon which were built strong parishes. He closed his most useful life in his fifty-eighth year, on June 27, 1813, at his home in Pultneyville, on the shore of Lake Ontario. In his Convention address, October 6, 1813, Bishop Hobart said :

“We no longer perceive in his place in this Convention our venerable brother the Rev. DAVENPORT PHELPS. He has gone to his rest.

“He is justly revered as the founder of the congregations in the most western counties of the state, whom he attached not merely to his personal ministrations, but to the doctrines, the ministry, and the liturgy

DAVENPORT PHELPS

of our Church. Indeed it was highly gratifying to me to observe in the congregations where he officiated, . . . the devotion and decency with which the people performed their parts of the public service.”

The children of Davenport and Catharine (Tiffany) Phelps were:

LUCY, born at New Haven, Connecticut, October 21, 1786; married Dr. Iddo Ellis.

SYLVESTER OLIVER, born September 27, 1788; died February 20, 1843; unmarried.

GEORGE DAVENPORT, born August 16, 1790; married Sarah Maria Rees.

WILLIAM ALEXANDER, born February 19, 1792; died April 3, 1862; unmarried.

THEODORA, born January 23, 1795; died November 12, 1816; presumably unmarried.

AURELIA, born January 22, 1797; died October 3, 1862; unmarried.

SARAH, born July 4, 1798; married Bennett C. Fitzhugh.

DEAN WHEELOCK, born October 19, 1800; died October 18, 1804.

JOSEPH AUGUSTUS, born April 16, 1804; married Sarah Ann Selby.

HENRY RODOLPHUS, born February 1, 1806; married, first, Julia Edus; second, Martha Moses.

EDWARD LEWIS, born November 15, 1807; died October 7, 1876; unmarried.

[DAVENPORT PHELPS TO BENJAMIN MOORE]

Glanford, U C. March 15th 1802.

RIGHT REVEREND SIR!

WHEN I left Newyork, on the 17th of December ult^o I hoped to have proceeded on my tour to the westward without any considerable delay.—Contrary winds, and obstructions from the ice, prevented my arriving at Hudson, until Christmas; the Sunday after which I performed divine service and preached at the request, and in the congregation, of the Rev^d M^r Judd. In the vicinity of this city I remained until the

RIGHT REV^d DOCTOR MOORE.

HOBART CORRESPONDENCE

wednesday following, in order to procure a horse, and then proceeded to my brother's in Schoharie. Christ's Church in Duaneborough, being only about twelve miles from this place, I read prayers and preached the Sunday following there, and baptised one child.

There being at this time no snow, & it being impossible for me to convey the books committed to my care on horse-back, I thought it prudent to wait a while for sleighing, which at that season, we might daily expect: In the mean time I became unwell of a fever, followed by a cough, which, together with the extremely bad state of the roads, prevented my setting out from thence 'till the 3^d of February. Having been previously accommodated with a small sleigh by my brother, I was able to pack up and convey the books without exposing them to injury.

Being still too unwell to make such speed in the journey as I might otherwise have done, I spent the Sunday following, Feb^y 7th in the township of Herkimer, about eight miles below Fort Schuyler, where I read prayers and preached to a mixed Assembly. The Sunday following, read prayers, and preached to a similar congregation in Julius, about twenty six miles east of Canandaigue.

In Canandague I spent the greater part of the following week. This is a handsome, flourishing Town—Several respectable and influential characters in it are firm episcopalians, and manifest their earnest wishes to be favored with a clergyman, whom, before long, I apprehend they will be able to support. On Friday of this week, Feb^y 19th I read prayers and preached in the Court house, there not being as yet built, any house of public worship here—The Sunday following, Feb^y 21. I read prayers and preached at Bloomfield, about seven miles west of Canandaigue, & baptised two children—On tuesday following, the

DAVENPORT PHELPS

23^d read prayers and preached at Hartford, Genesee River; and the day following proceeded on my way through the wilderness to Buffaloe creek—On Friday, the 26th arrived at Buffaloe creek, where I intended to have visited the Indians, but being informed by Cap^t. Johnson, formerly interpreter, that they were generally gone from their castle to prepare for Sugar making, I thought it prudent to procede on my journey to my family, and return to them after the season for making sugar should be over; I accordingly left that place, leaving a message with Cap^t. Johnson, to be delivered by him to the Chiefs.

Sunday, Feb.^y. 28th read prayers and preached at Grimsby, U.C. The Sunday following Mar: 7th chiefly spent in instructing a number of youth in the Liturgy of the church.

Tuesday, March 9th read prayers and preached at Flam-borough.

Saturday 13th baptized five children in Barton. Sunday following, March 14. read prayers and preached at Ancaster.

As in this part of the country, there is no Clergyman within fifty miles, I have applications from the Inhabitants of several Townships, distant from each other to visit and preach among them: I intend, however, as soon as the Indians shall have returned to their villages on Buffaloe creek, to visit them. This will be a journey of between sixty & seventy miles. And, as a number of the inhabitants on Genesee River and in Canandaigue, have manifested their earnest desire, that I should return to them the ensuing summer, I shall, with the leave of providence, comply with their request.

The people among whom I have disseminated the prayer books and catechisms committed to my care, express much gratitude for them; and I can but hope and believe, that thereby, the cause of Christianity will be essentially promoted.

HOBART CORRESPONDENCE

I feel a deep sence of my own infirmity and unworthiness; and that in the arduous work I am engaged in, I greatly need the aid of divine grace; for which I have the benefit of the daily prayers of the Church.

Such further instructions & advice from your Reverence, relative to the discharge of my duty, as you shall think proper to communicate, will both greatly annimate and encourage, & be most gratefully acknowledged, by

Right reverend Sir,

Your most dutiful,

and obedient servant & son in Christ

DAVENPORT PHELPS.

P. S. I intended to have written to the Rev^d D^r Beach & to the Rev^d Mess^{rs} Hobart & Jones, to whom please mention me very respectfully.

Superscription:

THE RIGHT REVEREND BENJ^A MOORE D.D. Vesey Street New York.

ANNOTATIONS

Hudson.

For notice of the parish at Hudson, see Report of September 18, 1804.

Bethel Judd.

See sketch which precedes his letter of February 3, 1804.

Schoharie.

This town was formed as a district March 24, 1772, and incorporated as a town March 7, 1788. It has a hilly surface, with fertile valleys. Schoharie Creek flows north through the centre of the town, receiving Foxe's Creek from the east and Cobleskill from the west. The first settlement was in 1711 by the poor Germans from the Palatinate who had taken refuge in England and were sent to New York

DAVENPORT PHELPS

by Queen Anne under the auspices of Governor Hunter. The earliest services were held for them. In January, 1737, a lot of fourteen acres in Huntersfield was conveyed by Johannes Sheffer, Hendrick Conradt, and Johannes Ingold to Jonas Le Roy and Peter Speis for the support of the Middleburgh and Schoharie High and Low Dutch Churches.

The first resident minister was the Rev. Nicholas Sommer of the Lutheran Church, in 1742. Previous to that time the Rev. Johannes Christopher Berkenmeier of Lunenburg, now Athens, made periodical visits to the various Palatine settlements.

Schoharie is the county seat of Schoharie County, which was formed from Albany and Ulster Counties March 25, 1800. No effort, apparently, was made to found a parish of the Church in the town until recently. Since January, 1910, the Rev. C. W. Schiffer, rector of Grace Church, Cherry Valley, has held occasional services. In the adjoining town of Middleburgh services have been held since 1852, when the Wainwright Chapel and Institute was established. An excellent school was maintained by the successive rectors until about 1874. The name of the parish has been changed to St. Luke's Church.

Among its rectors have been the Rev. George W. Porter, the Rev. Joseph W. McIlvaine, the Rev. J. M. Hedges, the Rev. Theodore M. Bishop, the Rev. Edwin Slade, the Rev. Joseph E. Lindholm, the Rev. George G. Jones, the Rev. James R. L. Nisbett, and the Rev. H. C. E. Costelle. Since 1896 the parish has been successively under the care of the Rev. John N. Marvin, diocesan missionary, and the staff of All Saints' Cathedral. In August, 1911, the Rev. Charles Wesley Schiffer, rector of Grace Church, Cherry Valley, was in charge.

Duanesburgh.

For notice of the parish at Duanesburgh see Volume II, page 437; and for note on James Duane see annotation on letter from William North of January 26, 1803.

Herkimer.

The account of Herkimer given by Barber and Howe, in their "Historical Collections of New York," page 194, may be thus summarized: Herkimer was organized in 1788. It included an early German settlement known as Burnetsfield, since the patent had been

HOBART CORRESPONDENCE

granted to Sir William Burnet, governor of the province in 1732. The patent included the richest and most beautiful section of the Mohawk valley. About seventy families were living on both sides of the Mohawk River, when in September, 1778, the houses on the German Flats, as the region was generally called, were burned by the Indians under the direction of Captain Joseph Brant. Happily only two lives were lost. After its incorporation, the village grew rapidly. It is the county seat, and the centre of a large trade in dairy products. Mr. Phelps appears to have made only a single visit, and presumably found no Churchmen in the place. The earliest known effort to form a parish was made in 1833, when a meeting was held in the school-house, at which a parish by the name of St. Luke's Church, German Flats, was organized. Andrew A. Bartow and Frederick Bellinger were chosen wardens, and John Brown, Robert Shoemaker, Elias Root, Ira Backus, Flavel Clark, John B. Hunt, Simeon Ford, James Ferman, vestrymen. It was the intention to build on the Flats near the river, and thus attract people on either side. For various reasons the plan was not successful, and the vestry united in building a union chapel, which was finally transferred to the Presbyterians. Services then were begun in Herkimer, and a new organization was effected on March 23, 1839. The wardens were Andrew A. Bartow and Matthew Meyers. The vestrymen were Charles Kathern, Erwin A. Munson, Bloomfield Usher, Theodore A. Griswold, Benjamin Harter, Homer Caswell, and Robert Ethridge. The parish was named Christ Church, Herkimer. Land was purchased in Washington Street, which was finally sold and a lot obtained on the corner of Mary and Prospect Streets. The corner-stone was laid by Bishop Onderdonk, but the church was not completed owing to financial embarrassments. This was a bitter disappointment. Finally, seventeen years later, a third effort was made for the permanent establishment of the church. A meeting was held on February 20, 1854, at which the Rev. Owen P. Thackara presided, Byron Laffin and Samuel Earl were elected wardens, and Hubbard H. Morgan, William Howell, Jr., Benjamin T. Brooks, Beekman Johnson, George Thompson, Jacob Spooner, and Charles Kathern were elected vestrymen. A new lot on the corner of Main and German Streets was bought on July 16, 1854. The church was consecrated on October 4, 1855, by the Rt. Rev. Dr. Horatio Potter, and Mr. Thackara became the first rector. He was

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assisted by the Rev. J. N. Fairbanks both in the church and a large school he had opened. He was a hard worker, and was able to guide the parish safely in the critical period after the erection of the church. Among his successors have been: the Rev. J. M. Hedges, the Rev. Edward Pidsley, the Rev. James D. Morrison, now the Bishop of Duluth, the Rev. Dr. Charles C. Edmunds, now professor in the General Theological Seminary. In July, 1886, plans for a new church, drawn by R. W. Gibson, were adopted by the vestry and a lot purchased on the corner of Main and Mary Streets. The corner-stone was laid on October 1, 1888, and the church was consecrated by the Rt. Rev. Dr. Doane on November 7, 1889. The cost was thirty-five thousand dollars. It is considered one of the best of the smaller churches in the state. Since 1894 the Rev. William Curtis Prout, Secretary of the Diocese of Albany, has been the rector. The American Church Almanac for 1911 records two hundred and fifty communicants.

Fort Schuyler.

For notice on the church at Fort Schuyler, now Utica, see Volume II, page 484.

Junius.

The settlement of what is now the town of Junius, Seneca County, New York, began when the county of Onondaga was formed from Herkimer County in 1794, Thomas Beale being the pioneer. The towns of Ovid and Romulus embraced all the region afterward included in Seneca County. The town of Washington was formed from Romulus in 1800, and in 1803 the town of Junius was taken from it. A new county, Cayuga, in which these towns were included, was formed in 1799. By a further division Seneca County was taken from Cayuga in 1804. From the original town of Junius there have been taken the towns of Seneca Falls and Waterloo. The services held by the Rev. Davenport Phelps were probably in that part now the town of Waterloo, the first settled portion. There appear to have been no regular religious services until 1814. Travelling missionaries made visits, and men of standing in the community, like Ephraim Chapin, Roger C. Hatch, Shipley Wells, the father of Henry Wells, founder of Aurora College, and Mr. Pomeroy, often gathered their neighbours for meetings according to the Presbyterian or Congregational man-

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ner of worship, in the court-house or school-house. A Presbyterian Church was organized on July 7, 1817, and a church building erected in 1823. As the result of efforts by the Rev. Orrin Clark of Geneva, through his services at various times, a parish by the name of the parish of St. Paul's Church was organized on November 17, 1817. The Rev. Orrin Clark was elected rector; Benjamin Hendrick and Gardner Welles, wardens; John Enoch Chamberlain, Martin Kendig, Jesse Clark, John Knox, Charles Swift, William H. Smart, vestrymen. Services were held in the school-house, and sometimes in the court-house, by the Rev. Orrin Clark, the Rev. Dr. Daniel McDonald, the Rev. George H. Norton, and the Rev. Solomon Davis. In March, 1820, a building committee was appointed, but the effort to secure subscriptions was unsuccessful. In 1825 another attempt was made, contracts let, and the building finished. It was consecrated by Bishop Hobart on September 16, 1826. The Rev. William M. Weber, M.D., officiated for one year, holding also services at Vienna. Since then the rectors have been:

- 1831 Reuben Hubbard
- 1833 Steven S. McHugh
- 1837 Foster Thayer
- 1839 Eli Wheeler
- 1848 D. H. McCurdy
- 1850 Edward Livermore
- 1855 Malcolm Douglass
- 1859 Robert N. Parke
- 1871 William d'Orville Doty
- 1879 George Wallace
- 1885 Robert M. Duff, D.D.
- 1905 Henry E. Hubbard

During the rectorship of Dr. Livermore a parish school was maintained. During the rectorship of Dr. Doty a new church, from the plans of Draper and Dudley, was built at a cost of nearly twenty-nine thousand dollars. The corner-stone was laid by Bishop De Lancey on June 9, 1863. It was consecrated early in the episcopate of Bishop Coxe. The present number of communicants is six hundred and thirty-seven.

It is to be noted that Mr. Phelps uniformly calls the town *Julius*.

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There is no such town, and the description of the situation corresponds exactly to the town of Junius.

St. John's, Canandaigua.

In 1787 the State of New York ceded to Massachusetts a tract of land in the western part of the state known as the Genesee Country, in full satisfaction for claims made under its royal charter. In 1788 Oliver Phelps and Nathaniel Gorham purchased the right of preemption to this land for the sum of three hundred thousand pounds from that commonwealth. In the agreement of sale it was stipulated that the Indian title should be extinguished under the direction of the Rev. Samuel Kirkland, the devoted missionary among the Oneida Indians and founder of the institution out of which grew Hamilton College. The accounts of the council held with the Indians, Red Jacket's adroit and fiery speech, in which he told in words of burning indignation of the encroachment of the white man and wrongs of the Indians, the diplomacy of Farmer's Brother, who, by his praise of the orator and suggestion of a suspension of the council, allowed the excited Indians time to listen to calmer advice and finally agree to the proposition for the sale, are among the most picturesque events in the story of the development of the tract. A land office was opened on the site of Canandaigua, which lies principally on the western side of Canandaigua Lake. The town consists mainly of one long street rising gradually from the lake. The earliest settlers were the Hon. Oliver Phelps, who came from his home at Granville to his purchase with General Israel Chapin as chief surveyor and a company of men in 1788 to plat the land. In 1789 Colonel Joseph Smith and Mr. Fish settled on the site of Canandaigua, and were soon followed by Judge Moses Atwater and Nathaniel Sanborn with their families from Connecticut. They were of old Church stock. In 1790 there were in the village two frame and about ten log houses. The earliest known use of the Prayer Book was at the burial of Caleb Walker in 1792, when the burial service was read by Dr. William Adams, a pioneer physician in Geneva, and a strong Churchman. The first religious services of any kind were those held by the Rev. Robert Griffith Wetmore in 1797, when excellent material for a parish was found. Mr. Chase, his successor, spent some time in the village in the winter of 1798-99, holding services in the newly built court-house. Upon February 4, 1799, the Rev. Philander

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Chase presided at the meeting called for the organization of a parish, which was named St. Matthew's Church. The first members were Ezra Pratt, Joseph Colt, John Clark, Augustus Porter, John Dickens, Nathaniel Sanborn, Benjamin Wells, Jones Field, Moses Atwater, and Aaron Kent. The services were to be maintained by some one of the vestry in the absence of the missionary. The parish was active and vigorous for a time and the congregations increased. The services of Mr. Phelps were as frequent as his wide circuit would allow. But finally, with the death of the older founders and the presence in the village of a Congregational minister serving the Church formed under the Rev. Zadoc Hume and the Rev. John Ralph in 1799, the organization was allowed to lapse. Upon its foundation, however, by the efforts of the Rev. Orrin Clark of Geneva, a new and strong parish was built in 1814. The first resident missionary was the Rev. X. Alanson Welton from Connecticut, who continued during 1814 and 1815 the services commenced in the town hall by Mr. Clark. Energy and vigour marked the progress of the congregation under the Rev. Dr. Henry U. Onderdonk, who commenced his ministry in the town on January 14, 1816. The parish was reorganized in that year. A church was projected, of which the corner-stone was laid on May 6, 1816, and it was consecrated by Bishop Hobart on December 12, 1816. The cost was fourteen thousand dollars. The Bishop called it "a remarkably beautiful and commodious Church," and commended it as a model for other parishes to follow. Dr. Onderdonk's work was of the most thorough and permanent character. He was succeeded by the Rev. William Barlow in 1820. Among the rectors since 1836 have been the Rev. Augustus Palmer Prevost, the Rev. Dr. Alfred B. Beach, the Rev. Dr. Walter Ayrault, the Rev. Dr. C. S. Leffingwell, and the Rev. Charles J. Clemson. The Rev. Dr. Charles Wells Hayes, whose grandfather, Benjamin Wells, was one of the original Churchmen of the town, after alluding to the Bishop's commendation of St. John's, says in his "History of Western New York," page 43:

"A picture of it adorns the title-page of the first number of the monthly magazine begun by Bishop Hobart in 1817, under the title of 'The Christian Journal,' and edited by him until his decease in 1830. To tell the truth, the architectural excellence of St. John's was pretty much all in its front, which an American Churchman of those days might well think, with the Rector, to be 'in elegant taste.' Inside

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it was like all churches of its day, almost square, flat-roofed, white-washed, with enormous windows but no stained glass; at one end a great gallery filled (after some years) with a really fine organ (by Henry Erben of New York, the great builder of his day) and a very 'mixed' and very capable choir, some of whose younger members lived and *sang* when they had come to fourscore years.

"The 'chancel' end was after Bp. Hobart's own model, (as published by him in the *Christian Journal* of 1826), a survival of which may be seen to this day in S. Luke's Church, Rochester. Only at Canandaigua the pulpit, against the east wall, was of such dimensions that *under* it was contained not only a flight of stairs to the basement Sunday School room, but the entire space allowed for robing room. Its broad front was covered a yard deep with blue broadcloth edged with gold lace, and its towering height was reached with some pains by something like a hall stair-case on one side. In front of this was the reading desk, of at least equal length and width, with its similar decorations of cushions, broadcloth and lace; on the central cushion a great folio Bible turned *one* way, flanked by two immense folio Prayer-Books of Hugh Gaîne's magnificent Standard edition of 1793, turned with equal precision the *other* way. (I often used to wonder from our pew, what would happen if those respective positions should be reversed.) In front of the reading desk was a little Holy Table of cherry, also covered with blue broadcloth carefully secured with brass-headed tacks; and all this was enclosed by a semi-circular cherry rail, on whose centre-post stood on occasions of Baptism a large silver bowl. I must add that the heavy old-fashioned altar-plate was also of solid silver, and the damask linen (my mother's gift, by the way) of finest quality; and that in spite of some queer old customs long since passed away and forgotten, I have never seen in any church the Holy Communion celebrated more reverently and devoutly than in some years in 'Old S. John's.' Some other 'ways' of that early day do seem quaint enough now. At the nine o'clock Sunday School the Rector came into the 'lecture room' in a flowing silk cassock girded by a 'surcingle' of the same, like an officer's sash; when he appeared in church (from under the pulpit) he wore over this a voluminous silk gown, and *over this* a surplice of corresponding fulness, broad black scarf and white bands. The 'Ante-Communion Service' as well as Morning Prayer was usually said in the

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desk, (in which the Priest was carefully secured by an immense door at one end, and an impassable wall at the other,) and I remember the surprise and something like alarm with which I saw a visiting clergyman *descend* to the Altar for this part of the Service. *Venite Exultemus* was sung heartily but very deliberately (with a wonderful flourish or trill on the organ at the beginning and in the middle of every verse), most of the year to the still familiar 'Boyce in D' (then in E, by the way); in Lent to Langdon in F; *Te Deum* only on special days, but invariably to Jackson in F; the other Canticles to music seldom changed, and therefore familiar; so with the 'Psalms and Hymns,' the latter increased from 56 to 212 only a little before my day. During the hymn the Rector of course disappeared under the pulpit, and reappeared and ascended it in black silk (with a *crape* 'scarf,' however), and when the hymn ended, he knelt down and said the collect 'Direct us,' sometimes adding (*or prefixing*) the Lord's Prayer. The Morning Service was finished with a collect and benediction, the Evensong (not that we called it by that name), by a hymn, collect and blessing, the Minister remaining through all in the pulpit. The offerings (at Morning Service only) were taken (except on Communion Sundays) during the hymn before Sermon. 'Psalms and Hymns,' by the way, were announced, read through, announced again, and the first verse (or half of it) read *again*, so there was no room for mistake about it."

The Diocesan Journal for 1911 records three hundred and seventy communicants. In October, 1911, the Rev. Herbert Lee Gaylord was the rector.

Bloomfield.

Ontario County was formed from Montgomery on January 27, 1789. It was in the tract of land known as the Genesee Country. Provisionally, the inhabited portions were laid out into towns or districts soon after the erection of a new county. The town of Bloomfield included the present towns of Mendon, Victor, and East and West Bloomfield. In 1789 East Bloomfield was sold to Captain William Bacon, General John Fellows, General John Ashley, Elisha Lee of Sheffield, Massachusetts, Deacon John Adams of Alford, Massachusetts, and Dr. Joshua Porter. Deacon Adams soon after settled upon his purchase. He was accompanied by his sons, John, William, Jonathan, Joseph,

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and his sons-in-law, Ephraim Rew, Lorne Hull, Elijah Rose, Moses Gunn, Lot Rew, John Barnes, Roger Sprague, and Asa Hickox, with their families. The earliest church organization was the Independent Congregation Society, formed in 1795 under the ministration of several missionaries, among whom were the Rev. Zadoc Hunn, Seth Williston, and Jedidiah Bushnell. In 1799 a Baptist Church was organized with seventeen members, some of them from Bristol. It ceased to exist in 1805. A Universalist church was built about 1820, but the society disbanded. The services of Davenport Phelps did not result in a permanent parish. In 1830 a parish was organized by the name of St. Peter's Church. At first services were held in private houses. The Universalist church was then purchased and properly fitted up. In 1859 it was sold to the Methodists, and a wooden Gothic chapel was built. For some years there was no resident rector, the clergy of St. John's, Canandaigua, which was nine miles away, taking charge. Among the rectors have been the Rev. Edmund Embury, the Rev. Edward Livermore, the Rev. Manning Stryker, the Rev. Seth Davis, the Rev. Alexander Rogers. The parish of East Bloomfield was, in October, 1911, under the care of the Rev. Edwin Johnson, rector of Honeoye Falls. The number of communicants, as given in the American Church Almanac for 1911, was twenty-six.

Hartford.

This small settlement was one hundred and fifty-eight miles from Albany in the present Cortland County. In 1804 it was made a part of the town of Virgil.

Buffalo Creek.

This creek is formed by Cayuga and Seneca creeks, and empties into Lake Erie. It was at the mouth of this creek that the Seneca and other Indians formed a settlement when driven from the central part of the state by General Sullivan in 1779. It was on the Ohio route. In May or June, 1780, the first party arrived from Fort Erie. In it were Siangorochti, known as "Old King," and his family. They cleared ground for a crop of Indian corn and built cabins for themselves. They were soon joined by others. The site of the Indian village was included in the purchase by the Holland Company. In 1801 a town was laid out by that company on a bluff fifty feet above the water and upon

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the marshy ground from the terrace to the lake. The marsh was thoroughly drained, and in the part of the plat business blocks were soon built. No other services of the Church appear to have been held at Buffalo Creek, or New Amsterdam as it had been named, excepting those by Rev. Mr. Phelps, until about 1817. Notice of the work of the Rev. Samuel Johnston and the Rev. Deodatus Babcock will be given in the annotations upon letters of 1817 and 1818. The town soon assumed the name of Buffalo, which it has retained to the present day.

William Johnston.

Captain William Johnston, an officer in the Canadian service, a successful Indian trader and fluent interpreter, settled near the mouth of Buffalo Creek soon after the Revolution. He was protected by the British Government in pursuance of the policy of its representatives in Canada to secure the good-will and coöperation of the Indians on the border. His home stood south of the present Exchange Street and east of Washington Street, Buffalo. Other buildings nearby were used for store-houses and for other purposes. He had acquired by gift and purchase from the Indians, a tract of two square miles, which included the greater part of the site of the city of Buffalo. When the Holland Company in 1792 and 1793 purchased the rights of Robert Morris and others to the vacant lands in western New York, their agents found difficulty in making any terms with the Indians near the creek, unless the title of Captain Johnston was respected. Many of those who examined the details of the extinguishment of the Indian title and transfer to the trader consider his claim of very doubtful validity. But his relations were such with the Indians that the Holland Company agreed to convey to him six hundred and forty acres, including a mill site and timber land, six miles from the creek, on which he had a life lease from the Indians, in addition to his home tract, provided he would use his influence to keep that tract of land out of the Indian reservation. Their agents were also to convey to him forty-five and a half acres on which were his buildings and improvements. These terms were fully carried out, and Captain Johnston remained unmolested, but was soon surrounded by white people, who flocked to the new settlement of New Amsterdam, as it was named.

Captain Johnston continued his labours as interpreter until his death in 1807, at the age of sixty-five. A pioneer in Buffalo, David Mather,

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says of him: "He was a good neighbor, a man of a good deal of intelligence; was much respected by the Indians. I was with him a good deal during his last illness, and from what escaped him then, I judged that he had been familiar with some of the most barbarous scenes of the border wars." [*Turner's Pioneer History of the Holland Purchase*, p. 498.]

Abraham Beach.

See sketch which precedes his letter of May 16, 1827.

Cave Jones.

See sketch which precedes his undated letter of 1805.

WILLIAM PRYCE

WILLIAM PRYCE was made deacon by Bishop Claggett of Maryland, June 1, 1795. His whole ministry appears to have been spent in Delaware. From 1795 to 1800 he was rector of Christ Church, Kent County. In that year he went to Wilmington and became rector of Trinity Church, where he remained until 1812. He removed to Newport, where he took charge of St. James's Church. Returning to Wilmington about 1817, he lived for nearly three years without any parochial charge. He died about 1820.

The only work bearing the name of William Pryce that can be found is one entitled "The History of our Blessed Lord and Saviour Jesus Christ, with the Lives of the Holy Apostles, by Ebenezer Thompson, D.D., and William C. Price, LL.D., and published by William Pryce, Market Street, Wilmington, 1805; two volumes."

It was in two volumes, but only the first one is in the library of the Historical Society of Delaware.

[FROM WILLIAM PRYCE]

Wilmington March 29th 1802

REV & D^r SIR,

THE Bearer the Rev M^r Weems has just informed me in haste of his being on his way to your place, his hurry prevents the pleasure of writing as I have long promised myself on the subject of our Church &c. I have taken the liberty of presenting you with the inclosed little Book which M^r Weems will hand you that I have had printed. Any kindness you may show M^r Weems I flatter myself will be well bestowed, & Oblige your Friend

With regret that I am deprived of the pleasure of writing

WILLIAM PRYCE

more fully, I subscribe myself your sincere Friend & Brother
in Christ

WILLIAM PRYCE

M^r JOHN H. HOBART

NB please write by the first opportunity.

Superscription:

REV HENRY H HOBART, New York.

Hon^d by }
Rev. Mr Weems }

ANNOTATION

Mason Locke Weems.

Mason Locke Weems, a son of David and Hester (Hill) Weems, was born on October 1, 1759, at Marshes Seat, the home of the family. It was situated near Herring Creek, Anne Arundel County, Maryland. He went abroad in his fourteenth year, and while in England and Scotland took a course in medicine at the University of Edinburgh. It is known from notes of that diligent student of Maryland Church history, the Rev. Dr. Ethan Allen, that he was for some months surgeon on a British ship-of-war. Upon his return to Maryland at the beginning of the Revolution in 1776, he is thought to have practised his profession. There is, however, no material for this portion of his life.

When he had attained his majority he went to England in company with his friend Edward Gantt, Jr., in quest of holy orders from the Rt. Rev. Dr. Robert Lowth, Bishop of London. As no provision had then been made for dispensing with the oaths of supremacy and allegiance, the Bishop reluctantly refused to ordain them. However, he held out hopes that an enabling act might be passed by Parliament. The young men waited. Their case excited the interest of Dr. Benjamin Franklin, then Ambassador to France, who wrote them a characteristic letter from "Passy near Paris, July 18, 1784," in which he says he had made inquiries of the Archbishop of Paris and the Pope's nuncio, but they could not be ordained without becoming

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“Catholics.” He suggests application to the Church of Ireland. The Bishops in Denmark or Sweden would not ordain unless they became Lutherans. He closes with a comment on the hardship of making “a voyage of six thousand miles out and home to ask leave of a cross old gentleman at Canterbury: who seems by your account to have as little regard for the souls of the people of Maryland, as King William’s Attorney General, Seymour, had for those of Virginia.” [*See Memoirs of Benjamin Franklin, by William Temple Franklin, vol. ii, p. 57; also Journals of the General Convention, edited by Perry, vol. iii, p. 275.*]

They were so discouraged that, by Dr. Franklin’s good offices, and the courtesy of the Hon. John Adams, they applied to the Bishops in Denmark through the Danish Ambassador at the Hague. Bishop White, in a letter to Dr. Hobart on April 24, 1807, says: “No stress is to be laid on the circumstance, which passed soon after our revolution. It was a brotherly offer, on the part of Denmark, to ordain deacons and priests for us, but did not arise from anything that passed on this side of the water; being the consequence of the suggestion of our then minister in London, Mr. Adams, to serve some young gentlemen who had come over for orders, but who finally obtained them in London.” In August, 1784, an act allowing the Bishop of London to ordain persons deacons and priests without taking the oaths was passed in the closing days of Parliament.

Mr. Weems and Mr. Gantt were the first to take advantage of the provisions of this act. They were made deacons by the Rt. Rev. Dr. Porteus, Bishop of Chester, acting for the Rt. Rev. Dr. Lowth, Bishop of London, in Duke Street Chapel, Westminster, on September 5, 1784. On September 12, 1784, by the Most Rev. John Moore, Archbishop of Canterbury, they were ordained priests. The facts concerning their ordination were unknown until the diligent search of Lawrence C. Wroth, librarian of the Maryland Diocesan Library, found in May, 1910, the letters of orders of Mr. Gantt in possession of a descendant.

In the same year they returned to Maryland. Mr. Weems became rector of All Hallows’ Parish, Anne Arundel County, and had charge of a female academy. In 1791 he took charge of Westminster Parish, in the same county. In 1792 he published the first tract, and secured at the Convention of the diocese at Annapolis, in June, many sub-

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scriptions for it. In the following year he became the southern agent of Matthew Carey, the publisher, of Philadelphia. He went around Maryland and Virginia in a small wagon, drawn by a gaunt but gentle horse, and was very successful. He was married on July 2, 1795, to Fanny Ewell of "Belle Air," Prince William County, Virginia. He made his home for his family at Dumfries, in the same county, but appears to have spent much of his time away from it. In 1793 he removed to Virginia, in the vicinity of Mount Vernon. He opened a school, but it is uncertain whether he ever engaged in parochial work. That entertaining traveller and writer, John Davis, gives, on page 332 of his "Travels," this account of a sermon Parson Weems preached: "Hither I rode on Sundays and joined the congregation of Parson *Weems*, a Minister of the Episcopal persuasion, who was cheerful in his mien that he might win men to religion. A *Virginian* church-yard on a Sunday, resembles rather a race-ground than a sepulchral-ground. The ladies come to it in carriages, and the men after dismounting made fast their horses to the trees.

I was confounded on first entering the church-yard at *Powheek* to hear

Steed threaten steed with high and boastful neigh.

Nor was I less stunned with the rattling of carriage-wheels, the cracking of whips, and the vociferations of the gentlemen to the negroes who accompanied them. But the discourse of Parson *Weems* calmed every perturbation, for he preached the great doctrines of salvation as one who had experienced their power. It was easy to discover that he felt what he said; and indeed so uniform was his piety, that he might have applied to himself the words of the prophet: 'My mouth shall be telling of the righteousness and salvation of Christ all the day long; for I know no end thereof.'

"In his youth, Mr. *Weems* accompanied some young *Americans* to *London*, where he prepared himself by diligent study for the profession of the church. After being some months in the metropolis, it was remarked by his companions, that he absented himself from their society towards the close of the day; and conjecturing that the motive of his disappearing arose either from the heat of lust, or a proneness of liquor, they determined to watch his conduct. His footsteps were

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traced, and they found him descending into a wretched cellar that augured no good. But their suspicions were soon changed on following him into his subterranean apartment. They found him exhorting to repentance a poor wretch, who was once the gayest of the gay, and flattered by the multitude, but now languishing on a death bed, and deserted by the world. He was reproving him tenderly, privately, and with all due humility; but holding out to him the consolation of the sacred text, that his sins red as scarlet, would become by contrition white as snow, and that there was more joy in the angels of heaven over one sinner that repented, than over ninety-nine persons whose conduct had been unerring.

“Of the congregation of *Powheek* Church, about one half was composed of white people, and the other of negroes. Among many of the negroes were to be discovered the most satisfying evidences of sincere piety; an artless simplicity, passionate aspiration after Christ; and an earnest endeavour to know and do the will of God.

“After Church I made my salutations to Parson *Wems*, and having turned the discourse to divine worship, I asked him his opinion of the piety of the blacks. ‘Sir,’ said he, ‘no people in this country prize the Sabbath more seriously than the trampled-upon negroes. They are swift to hear; they seem to hear as for their lives. They are wakeful, serious, reverent, and attentive in God’s house; and gladly embrace opportunities of hearing his word. Oh! it is sweet preaching, when people are desirous of hearing! Sweet feeding the flock of Christ, when they have so good an appetite!’

“‘How, Sir, did you like my preaching?’

“‘Sir,’ I cried, ‘it was a sermon to pull down the proud, and humble the haughty. I have reason to believe that many of your congregation were under spiritual and scriptural conviction of their sins. Sir, you spoke home to sinners. You knocked at the door of their hearts.’

“‘I grant that,’ said Parson *Wems*. ‘But I doubt (shaking his head) whether the hearts of many were not both barred and bolted against me.’”

He was a diligent gatherer of traditions concerning Washington and the famous men of the time. His “*Life of Washington*” has the story of the cherry tree and other remarkable incidents of his boyhood. He also wrote lives of Franklin, Penn, and Marion. They were intended particularly for the young, and had a large sale. Up to 1891 there

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were seventy-one editions. He died at Beaufort, South Carolina, May 23, 1825, in the sixty-fifth year of his age. In his recent memoir Mr. Wroth says of him, on page 101 :

“We are not troubled to find for him a place in the family of American authors. He is one of those that will not exactly fit in with any group of them, whether arranged by period, by section or by similarity of product. His biographies are read to some extent to-day, three generations after his death, and it is not unlikely that they will continue to be read to a similar extent as long as people are interested in the beginnings of this nation. And if his works were to be utterly forgotten, the evidence of his existence would still be seen in the legendary history of the nation. A great number of the stories of the Revolution which to-day are the heritage of the American child were, if not actually first told by Weems, at least preserved from oblivion and sown broad cast in the hearts and memories of the people by means of his writings. This man wrote the earliest biographies of four of the nation's heroes, and wrote them so well that he moulded many of the national legends; to an age that needed more of his kind, he preached virtue and decent living in language that gripped and seared and sickened; and finally after his death himself became the centre of a legend. This is the excuse for writing of Mason Locke Weems.”

JONATHAN JUDD

JONATHAN, a son of Zoar and Rebecca Judd, was born at Watertown, Connecticut, in 1782. He was made deacon by Bishop Moore on February 8, 1804. He became missionary in northern and western New York, and was the settled minister of Trinity Church, Utica. On November 3, 1806, he became rector of St. John's Church, Johnstown, where he remained for six years. Like others at that time, he was often school-master as well as parson. In 1813 he was called to be rector of St. John's, Stamford, Connecticut, to which was added the care of New Canaan and Greenwich. In 1822 he went to Maryland and was rector of Great Choptank Parish, Dorchester County. He was a member of the Standing Committee and was the Convention preacher. He died April 5, 1838, in the fifty-sixth year of his age. He is said to have been a handsome man, "about five feet six inches tall, of light complexion, with remarkably prominent features, but rather delicate in figure."

[JONATHAN JUDD TO BENJAMIN MOORE]

Hudson 21st May 1802.

RT. REV^d. SIR,

SOON after my arrival at Watertown, the town where my parents reside, while I was making preparations for the Mission, my Father was taken very dangerously ill, consequently I was obliged to tarry there much longer than I expected. However as soon as he had so far recovered, that I could consistantly leave him. I came here, but as the riding for a great part of the time has been very bad, I have not been able to visit so many places as I otherwise should have done. It is now about eight weeks since I came here, and I have been able to visit only Lebanon Spring, Schenectady, Troy, Lansingburgh, & Stephentown, in each of these places I spent a Sabbath. The rest of the time I have spent, principally with

JONATHAN JUDD

my Brother. The information you must have received already concerning the Situation of the Churches in Schenectady, Troy, & Lansingburgh, their friends, I presume is very encouraging. It may be sufficient for me to say that the exertions of the members in each of these places are very commendable.

They are going on with good spirit in Troy and Lansingburgh, to build their Churches, and in Schenectady, to repair their Church, and procure an Organ & a Bell. At Lebanon Spring, the prospect of raising a Church, so far as I am at present able to judge, is pretty favourable, There are several respectable families there, and in the neighbourhood who profess to be Episcopalians, and are very desirous to have the Service performed, as often as I can make it convenient. Judge Tryon a very worthy man resides there, and who I have reason to think would be very active in the cause.

I am to preach again at Lebanon next Sabbath. Of Stephentown I have not had sufficient opportunity to judge.

Wherever I have been, I have been treated with much attention & respect, and have had in each place a respectable number of hearers.

Since my return here, which was but a few days ago, I have received your favour of 6th of April, in which you give me information of the destitute condition of the Church at Chennango, and express your desires that I would make a journey there.

I will do it, with pleasure, thankful for the opportunity it gives me "For disseminating the principals of true Religion according to the doctrine & discipline of our excellent Church." In the course of three or four weeks, I think I shall be able to set out. If you can, in the mean time, conveniently favour me with the names of some of the Vestry of that Church, you will oblige me much.

HOBART CORRESPONDENCE

I am, with much esteem your obedient, humble

Servant,

J. JUDD.

Superscription:

RT. REV^D BENJAMIN MOORE, New York.

ANNOTATIONS

The Church of Our Saviour, Lebanon Springs.

The town of New Lebanon is on the northeastern corner of Columbia County, New York, on the western slope of the Berkshire Hills. It was formed as a town from Canaan, April 21, 1818, but was settled as a part of the King's District as early as 1760. It took an honourable part in the Revolution. A Presbyterian-Congregational Society was formed about 1778, and a Baptist Society at the Springs about 1780. Both the Congregational minister, the Rev. Samuel Johnson, and the Baptist minister, the Rev. Joseph Meacham, adopted the tenets of Mother Ann Lee and became founders of the Millennial Church of the Second Appearance of the Christ, otherwise known as the Shakers. The parent settlement of the society is at Mount Lebanon, within the town. The earliest known services of the Church were held in 1780 by the Rev. Gideon Bostwick of Great Barrington, and missionary in a wide circuit. He continued his services at irregular intervals until 1791, when David Burhans of Lanesborough, Massachusetts, who was studying theology with Mr. Bostwick, began to read services under his direction at Lebanon Springs, then becoming a fashionable resort. He also officiated for some Sundays at New Lebanon in the Congregational Church. When Mr. Bostwick died in June, 1793, and Mr. Burhans became rector and missionary in his place, Daniel Nash opened a school at the Springs, and held services for the small company of Churchmen until his ordination in 1797 and removal to Otsego County. With the exception of the services held by Jonathan Judd as lay reader, there were apparently no services until 1827, when people from that town and Stephentown besought the Rev. Dr. David Butler of Troy to visit them. This he did, baptized several children, held at least three services, and took

JONATHAN JUDD

measures to effect an organization and build a church. The Corporation of Trinity Church promised one thousand dollars under certain conditions, which were not fulfilled. There seem to have been no services from 1830 to 1869. In the fall of 1869 the Rev. Edward Livingston Wells, rector of St. Stephen's Church, Pittsfield, Massachusetts, was asked by several influential men in the town to cross the mountain on Sunday afternoons and hold a service. This he did with such success that upon the evening of November 15, 1869, the Bishop of Albany, the Rt. Rev. Dr. Doane, organized the mission of the Church of Our Saviour, Lebanon Springs, with William Henry Babcock as warden. Mr. Wells took the long drive of fourteen miles until the summer of 1870, when an effort was made to obtain a resident clergyman, and subscriptions for a church building were solicited. The parish was organized February 24, 1870, under the name of the "Rector, Churchwardens, and Vestrymen of the Church of Our Saviour." John Greenman Field and William Henry Babcock were elected wardens, and the Rev. Jesse T. Webster of Detroit, Michigan, was chosen rector in January, 1871. A plot of ground for a church and parsonage was given by the North Family of Shakers, and a church building commenced.

The enforced resignation of Mr. Webster, on account of ill health, in the summer of 1871, brought to a sudden termination work upon the church and the gathering of the subscriptions. Services were still held in the upper room of the school-house at Lebanon Springs. The Rev. William T. Early and the Rev. James Hoyt Smith served each for a year until 1874.

The Rev. Joseph Hooper was then placed in charge, and Lebanon Springs made an outpost of the Columbia Associate Mission under the Rev. Dr. Theodore Babcock of Christ Church, Hudson.

The gathering of subscriptions was resumed, and by various means a building fund was slowly accumulated. Mr. Hooper was ordained priest in Christ Church, Rouse's Point, New York, on the feast of St. Matthew, September 21, 1875, by the Rt. Rev. Dr. Doane, and was elected rector. In the spring of 1880 work upon the church building was resumed under a modified plan, the nave to be of stone, and the chancel to be of wood. The structure is early English Gothic in its architecture, and is a modification of the plan of St. Mark's Church, Southborough, Massachusetts. The church was opened in

HOBART CORRESPONDENCE

the fall of 1880, and consecrated by the Rt. Rev. Dr. Doane on October 27, 1881. The Rev. Mr. Hooper resigned in November, 1885. His successors to 1907 have been the Rev. Dr. Thomas Patrick Hughes, the Rev. Walter C. Stewart, the Rev. George Barent Johnson, the Rev. Anton T. de Learsy, and the Rev. Wilberforce Wells, in whose rectorship a rectory was built. Mr. Wells died in office, February 6, 1907. The rector in October, 1911, was the Rev. Charles Burdick Alford. The number of communicants, as given in the American Church Almanac for 1911, was sixty-four.

Chenango.

St. Luke's Church, Harpursville.

The town of Colesville is situated upon the Susquehanna River, east of the centre of the county. It was taken from Windsor, April 2, 1821. That town was taken from the original town of Chenango, which was formed February 16, 1791. The valley of Oquago comprises the original town, which was settled in 1787, Thomas Gallup, Stephen Palmer, and Jared Page being among the first settlers. The earliest religious services held were by the Rev. Mr. Buck, known as Major Buck. He was a Presbyterian minister who had been an officer in the Revolution. He was followed by the Rev. Seth Williston, under whom a Presbyterian Church was organized. Previous to 1792 the Rev. Moses Badger, formerly itinerant missionary in New Hampshire and afterward rector of St. John's Church, Providence, Rhode Island, visited his relatives, Lemuel and Nathaniel Badger, who had settled in that part of the town now Colesville, in 1786, and held services. The result was that the Churchmen, who were principally from Connecticut, determined to meet together to read the service and have a sermon read by one of their number. In the course of this work a missionary under the Propagation Committee, the Rev. Philander Chase, visited this retired and beautiful valley. He held several services and took measures for the organization of a parish. The meeting was held April 15, 1799. Rufus Fancher was chairman, and Mr. Chase acted as secretary. The name chosen for the parish was St. Luke's Church, Harpursville. Titus Humiston and Rufus Fancher were chosen as wardens, and Isaac M. Ruggles, Josiah Stow, Asa Judd, Abel Doolittle, Samuel Fancher, Daniel Merwin, David May,

JONATHAN JUDD

and Wright Knap were chosen as vestrymen. Bishop Chase thus mentions his visit in his "Reminiscences," on page 34 of volume i. He had just recorded his interview with "Father Nash:"

"Thence he proceeded alone to the Susquehannah river, where at Ocwaga he instituted a regular parish of Church people. The two families who paid him most attention, and by whose assistance and encouragement he proceeded in this important business, were those of Messrs. Homiston. There lived not far from them the Harper family, even then friendly to primitive truth and order, being among the chief and most respectable settlers of the county. This parish, sustained by the blessing of God on the pious use of the liturgy, survived many years of neglect, till visited by that indefatigable diocesan, Bishop Hobart, by whose fostering care, and that of his worthy successor, it has arrived to considerable usefulness, as the writer has from time to time been informed by many who have emigrated from it to the far west."

This was the second permanent parish organized in western New York. The visits of clergymen were few and far between, although it is probable that Jonathan Judd, then a candidate, did visit the parish, and that the Rev. Gamaliel Thatcher in 1804 included it in his missionary tour. An event in the history of St. Luke's was the visitation of a Bishop in 1813. Bishop Hobart devotes to it a whole paragraph of his address to the Convention:

"In this retired district a congregation was organized about seventeen years since by the Rev. Mr. Chase. From that time till I visited them, with the exception of the services of the Rev. Jonathan Judd, who, when a missionary, spent a few weeks with them, they have only enjoyed three or four times the ministrations of the Rev. Mr. Nash, who, amid the multiplicity of his labours, sought and cherished this destitute congregation. And yet notwithstanding these disadvantages, they have kept themselves together; they have regularly met for reading the service and sermons; and I found among them a knowledge of the principles of our Church, and a fervent attachment to its doctrines and worship, which astonished and gratified me. Confirmation was administered to about thirty persons, and the Holy Communion to as many. Could you have witnessed, brethren, the expressions of their gratitude, and their earnest solicitations, accompanied even with tears, for only the occasional services of a Minister,

HOBART CORRESPONDENCE

your treasure and your prayers would have been poured forth to gratify them. I had not the treasure, but most assuredly I gave them my prayers, and I promised them my best exertions. I cannot leave their case, without applying it to establish the importance and inestimable value of our liturgy. But for the constant and faithful use of it the congregation at the Ochquaga hills would long since have become extinct."

The Rev. Marcus Aurelius Perry, a graduate of Middlebury College, Vermont, was made deacon April 29, 1820, by the Rt. Rev. Dr. Griswold. He became missionary at Unadilla, Otsego County, in the same year. He gave much care and attention to Harpursville. He was ordained priest by Bishop Hobart. His work in St. Luke's made possible the building of a church in 1828, which was consecrated in the fall of that year by Bishop Hobart. Mr. Perry, after his removal from Otsego County, officiated in Rome, Holland patent, and New Hampshire. He was an excellent scholar, and conducted in each of these places a classical school. He spent the last thirty-five years of his life as a teacher of high reputation in Utica. He died in 1873, having been for some time the senior presbyter of the Diocese of Western New York.

Among his successors have been the Rev. Amos Pardee, the Rev. Nathan B. Burgess, the Rev. Ephraim Punderson, the Rev. David Huntington, the Rev. James Keeler, the Rev. Asa Griswold, the Rev. Noble Palmer, the Rev. William Low, the Rev. Moses E. Wilson, the Rev. E. Dolloway, the Rev. Joel Davis, the Rev. A. W. Cornell, the Rev. Horace Gates, the Rev. Gilbert William Laidlaw, Henry Martin Brown, the Rev. Elwin Lee Tanner, and the Rev. George H. Kirkland. In October, 1911, the rector was the Rev. Edward Carleton Hoskins, and it is interesting to note that R. Charles Harpur was secretary of the vestry. The number of communicants given in the Diocesan Journal for 1911 was sixty-three.

St. George's Church, Schenectady.

For notice on St. George's Church, Schenectady, see Volume II, page 422.

St. Paul's Church, Troy.

For notice on St. Paul's Church, Troy, see annotation on the letter from David Butler, March 7, 1805.

JONATHAN JUDD

Trinity Church, Lansingburgh.

For notice on Trinity Church, Lansingburgh, see annotation on the letter from David Butler, March 7, 1805.

Stephentown.

Stephentown was named after Stephen Van Rensselaer, the well-known patroon. While from time to time services of the Church have been held in Stephentown, no parish or permanent work has ever been established there.

Bethel Judd.

The brother to whom Jonathan Judd alludes was the Rev. Bethel Judd. See sketch of him which precedes his letter of February 3, 1804.

Judge Tryon.

John Tryon settled in the Lebanon valley soon after the Revolution. He was a man of good education and refinement. He purchased largely many tracts of land near the Springs, then becoming known as a fashionable resort. He built and lived in a commodious mansion opposite the country store, which he owned and made very profitable. Its site is now covered by the Gay brick block.

In 1798 he was made a judge of the county court. He was universally recognized as being conscientious and clear in all his decisions.

He died about 1815.

HOBART CORRESPONDENCE

[DAVENPORT PHELPS TO BENJAMIN MOORE]

Glanford, U C, June 17, 1802.

RIGHT REVEREND SIR,

HAVING been three weeks on a tour to Buffaloe Creek, from which place I returned yesterday, and not having taken with me my journal commencing the 15th ultimo, I have been obliged to delay writing a few days later than by your instructions was incumbent on me.

On the 17th of March last past I visited a settlement twenty five miles below the Mohawk village on the Grand River, and baptized five children. Sunday the 21st read prayers, and preached in the morning at Barton, & in the Evening at Saltfleet 5 or 6 miles distant. Sunday the 28th read prayers, in the morning at Flamborough & in the evening at Barton, & baptized two children—(8 miles distant). On Sunday April 4th read prayers and preached in the morning at Barton & in the evening at Saltfleet, 6 miles distant, and baptized three children. Sunday the 11th read prayers & preached at Grimsby & baptized one adult & one infant. Sunday 18th read prayers and preached at Ancaster. Monday 19th read prayers and preached at Barton & baptized seven children. Sunday the 25th read prayers & preached at Grimsby and baptized five children. Sunday May 2^d read prayers & preached at Barton. Sunday May 9th having no particular appointment, & being indisposed, spent the day at home. Sunday May 16th read prayers and preached at Flamborough, & baptized three children. Monday the 17th baptized two children. Sunday the 23^d read prayers and preached at the settlement before mentioned on the Grand River.

On the 26th I sat out to visit the Indians and others on Buf-

RIGHT REV^d BISHOP MOORE.

PHELPS TO MOORE

faloe Creek &c. On the 29th arrived at Buffaloe, where I learnt by Cap^t. Johnson, that the Indians a few days before had set out on a journey to the Allegany river. Their journey to that place was occasioned by this singular circumstance, as related to me by Cap^t. Johnson, formerly interpreter. Among the Aborigines who reside on that river, is an Indian, brother of the noted Obal, or Abeel, who for two years past has professed to have extraordinary revelations. His countrymen there, (and I believe without a *dissenter*) and many indians in various other places, consider his professions and revelations as genuine, and are therefore as completely dictated by him as were the followers of Mahomet. Among other things not long since, he communicated to his countrymen the Senecas at Buffaloe Creek, that the Great Spirit had informed him there were three persons (certain Indians of the description (among them) of witches) at Buffaloe, who had perpetrated great mischief among them, by taking away the lives of some &c, and in fact proceeded so far as to point them out, directing that they must be apprehended and executed, unless they manifested repentance, and gave satisfactory evidence of reformation. The Chiefs & others of Buffaloe returned to their village about a week after my arrival in its vicinity. They immediately apprehended one of the persons thus condemned by this modern prophet, whose fate remained uncertain when I left that place.

The 2^d Sunday after I came to Buffaloe Creek, (the first Sunday & several days after being unwell) I read prayers and preached to a small assembly of white people in that place & then learning that the Chiefs &c had returned, I desired Cap^t. Johnson, to inform them by a message of my being there, & that I wished a conversation with them. He informed me a few hours after, that he had received their answer, which was, that

HOBART CORRESPONDENCE

Red Jacket, their Chief Sachem, and a number of other chiefs would see me at my lodgings the next day: They came accordingly, and having been previously informed by Cap^t. Johnson, who kindly acted as Interpreter, their Chief spake as follows: "Father, we thank the Great Spirit, that you have come safe to this place, and that he has taken all stumbling blocks out of your road, so that not even a brier or thorn has been in the way to hurt your foot. We are happy that the Great Spirit has permitted us to meet together to day. We rejoice that all things are done according to his will. We have now come down to see you and hear what you have to say to us. We are sorry there are so few of us here, but we will carefully tell the rest what you shall say to us." I then spake to them of the being of a God, his providence, our obligations to love, serve and obey him: and then told them I was instructed by the Bishop of the Church of New York, to tell them how greatly he, and the Ministers of the Church desired them to listen to these things. That they were disposed to do all they could to make them happy, both here & hereafter &c, adding that I had a great deal more to say to them concerning these things, and wished to be informed when I should come and see them again; to which Red Jacket replied, "We return you many thanks for what you have said to us. We are very happy to hear you, for it is all good. We thank the Great Spirit that we have this opportunity to have it recommended to us to live according to the will of the Great Spirit. We shall return home and acquaint our people with what you have said to us, & shall advise them to ask you to see us in our Village. We are sorry they are now so taken up with some difficult business; (alluding to the person whom they then had in custody,) but if that does not hinder, we shall let you know tomorrow: We hope the Great

PHELPS TO MOORE

Spirit will take care of you & prosper you in your good work." These translations I have from Cap^t J.

Thus the interview with these people closed. I waited two or three days, but learning they were still busily engaged in attending to the criminal whom they yet had in custody, and expecting every hour the arrival of the commissioners appointed by the State to hold a treaty with them, which would probably occupy for some days their whole attention, I thought it most prudent to postpone, for the present, any further attempts with them, and accordingly sat out for home. Tho' here I ought to observe that I had the pleasure of learning by Cap^t. Johnson, who has long been in habits of intimacy with the Senecas, that those Chiefs were favorably impressed, and that he thought it adviseable still to pursue the object with them.

On Sunday the 13th of June I read prayers & preached at Bertie, in the vicinity of F^t Erie, and baptized two children. Tuesday the 15th baptized one child.

I hope in the course of a few weeks, agreeable to the request of several persons in the Genesee country, to visit that place; where it appears likely a small church may be soon gathered, as also in Canandague, if proper attention for that purpose could be seasonably paid to the inhabitants of that country. The principal difficulty now in the way appears to me to be, the want of a present sufficient support, which hereafter the people themselves may be able to provide.

With sentiments of affectionate veneration, I am,

Right Reverend Sir,

Your most dutiful son & Serv^t in Christ

DAVENPORT PHELPS.

Baptisms, 32.

Marriage, 1.

No superscription.

HOBART CORRESPONDENCE

ANNOTATIONS

Buffalo Creek.

For notice see page 21.

William Johnston.

For notice see page 22.

Abeel, the Indian Prophet.

Ga-nyah-di-you, a half-brother of the famous Seneca chief, the Cornplanter, or Abeel as he was sometimes called from the name of his father, John Abeel or O'Bail, a Dutch trader, was born at Ga-noh-wa-gus, near the present town of Avon, Livingston County, in 1735. His family was one of the most illustrious among the Senecas. Handsome Lake, as his name signifies in English, seems to have led the usual life of an Indian chief until near the close of the eighteenth century, when he became known far and wide as a great medicine man. His word was law to all the Indians of New York, and his fame spread far and wide. While the Cornplanter won the battle for the rights of his people, his brother was devising a plan for their moral elevation. The groping of the Indians for some definite principles of conduct, their passion for strong drink, and the slight impression made on them by the few Christian teachers who had ventured among them, caused Handsome Lake to put forth his revelations early in 1800. Based partly upon Indian tradition, they thus appealed strongly to the veneration every Indian had for his ancestors. The prophet taught the existence of a Great Spirit, and clearly indicated rewards for goodness and punishments for evil deeds. The necessity of avoiding drunkenness was forcibly brought out. He maintained that the Indians should retain their homes and their hunting-grounds and not sell them to the white men. The happy land, or the Indian heaven, he said, was exclusively for the Indians. No white man could enter it. But for Washington, there was a nice house just outside, where he lived with his favourite dog. The introduction of Christ as one of the four angels who told all necessary things to their prophet, shows that he had no hostility to Christianity, but knew it very imperfectly, and incorporated some of its teachings in his instructions. His system was accepted by four of the six Iroquois nations, and led to a great

PHELPS TO MOORE

change in morals and manners. His followers afterward set up his utterances in opposition to Christianity, and he is sometimes called the pagan prophet. He died while on a visit to Onondaga in 1815. He was buried under the Council House. His monument stands a little north of the present Council House and bears this inscription:

HANDSOME LAKE.
GA-NYAH-DI-YOU
AUTHOR OF THE PRESENT
INDIAN RELIGION
BORN AT
GA-NOH-WA-GUS
GENESEE CO., N.Y., 1735.
DIED AUGUST 10, 1815.
AT ONONDAGA RESERVATION.

It is still a biennial ceremony to recite his Revelation, in Handsome Lake's own words. This occupies the morning of the four or five days from ten o'clock until noon. Colonel Lockwood L. Doty, on page 109 of his "History of Livingston County," says of him:

"He stood high with his people both as a medicine-man and a spiritual guide. Mr. Horsford was told of a young Indian girl of Squakie Hill, who was cured by him of a dangerous illness. All remedies failing, the friends despatched a runner to the Prophet, with the clothes of the afflicted squaw. He took them, laid a handful of tobacco upon the fire, and, as it burned, offered an address to the Great Spirit. After a moment's silence he observed, looking at the clothes, 'This affliction is a punishment to her for wickedly drowning a nest of young robins, and, a few hours later, for repeating the offence. Two young deer must be killed—a yearling buck and a yearling doe—the whole of both must be boiled at once and the entire village be called to the feast, and then to dance.' Some days were spent in finding the deer, when the directions of the Prophet were complied with, and the girl recovered at once. In person the Prophet was of medium size, of goodly presence, and of modest and quiet demeanor."

Red Jacket.

Red Jacket was born at "Old Castle," now within the limits of the

HOBART CORRESPONDENCE

town of Seneca, and three miles from Geneva, in 1756. His Indian name was Sa-go-ye-wath-a.

The Senecas joined the British during the Revolution. The young chief's intelligence and activity aroused the interest of the British officers, and one of them gave him a scarlet military jacket elaborately embroidered. He wore this garment with great dignity at all times. On one occasion it gave him the name by which he was known to the white people. He had all the instincts of an Indian, and protected his tribe as long as he could from the encroachment of settlers in their territory. He preserved the Indian dress, traditions, and customs most jealously, and when, during the Revolution, a treaty was proposed with the Indians, the Marquis de Lafayette happened to be present, a young warrior opposed it, although its only object was to bind the tribes to neutrality and friendship with the new nation. It was not until after the War of 1812 that Red Jacket and the Senecas entered into a treaty with the United States. During his travels in 1824-25, Lafayette visited the Senecas and inquired for the young chief who was unfriendly to a treaty. Red Jacket replied: "I myself am the man, the decided enemy of the Americans so long as the hope of successfully opposing them remained, but now their true and faithful ally until death." He with his tribe took part in the War of 1812, and fought bravely. It is said that while intrepid and courageous, he displayed no savage ferocity and practised no act of inhumanity. After the war he lived upon the Seneca Reservation, about four miles from Buffalo. His reputation as a warrior was more than equalled by his eloquence as an orator. He never learned English, but used the sonorous Indian tongue. He finally became reconciled to the presence of white people in the Indian country, but remained firm in his Indian religious belief, although missionaries settled upon the reservation. A mission house was built and faithful men ministered to the Senecas. On his death-bed he told his wife, who had become a Christian, that he was sorry that he had persecuted her, that she was right and he was wrong. "Persevere in your religion. It is the right way."

He died January 20, 1832, in the seventy-ninth year of his age. He was buried in the old cemetery on the reservation. Upon a monument erected by friends in Buffalo was this inscription:

PHELPS TO MOORE

SA GO YE WATH A, KEEPER AWAKE, RED JACKET, CHIEF OF THE WOLF TRIBE OF THE SENECA, THE FRIEND AND PROTECTOR OF HIS PEOPLE, DIED JANUARY 20, 1832, AGED 78 YEARS. ERECTED BY . . .

Under the auspices of the Buffalo Historical Society, after a negotiation extending over several months, consent was given by his daughter and other relatives to the removal of the body to Forest Lawn Cemetery and the erection of a suitable monument. The ceremony took place October 9, 1884, in the presence of a distinguished company and the remnant of the Senecas. It was marked with solemnity and impressiveness. The chief address was made by the Hon. George W. Clinton, a son of Governor Dewitt Clinton, a friend of Red Jacket. In the course of it he says that "he was the greatest Indian orator this continent has given birth to. The written remnants of his speeches which have come down to us hardly justify his fame as an orator, but their topics and matter, shorn by translation as they are of fancy and all the graces of delivery, corroborate the assertion of the judicious white men who heard them that he was beyond compare the most eloquent of Indian orators.

"In 1811 Dewitt Clinton mentioned him as 'an extraordinary orator who had arisen among the Senecas and attained the first distinction by his eloquence.'

"If he had been as brave as Farmer's Brother, he would have been a giant indeed; and with the wisdom of his great rival, the Cornplanter, he might have made his nation happy and secure in the paths of peace.

"But he had no military talent, and though he loved his nation and was intensely devoted to what he deemed its interests, he utterly mistook the paths which would have led it upward. . . .

"His person was noble, his demeanour dignified, and the intonations of his voice, and the grace of his gestures and delivery gave impressiveness to his manner." [*Transactions, Buffalo Historical Society, vol. iii, p. 36.*]

Fort Erie.

This fortification was about a mile south from the ferry at Waterloo, on the Canada side. Built in 1764 on the marginal line of Lake Erie at its outlet into Niagara River, it was considered a place of strategic

HOBART CORRESPONDENCE

importance. It was the chief place of business for those living near Buffalo Creek. From it the Indians and white settlers drew nearly all their supplies. The route was from the mouth of Buffalo Creek across Lake Erie or Niagara River to the fort. It was occupied by a British garrison at the close of the Revolution for the maintenance of British influence and authority over the Indians, and admirably served its purpose. Around it grew a settlement which was prosperous. During the War of 1812 it was the scene of many stirring events, and was alternately held by the British and American troops. After the battle of Niagara on July 25, 1814, the Americans fell back to Fort Erie, which they had previously occupied. They successfully defended it against General Drummond and his troops, who finally, after a sortie by the American forces under General Porter on September 17, 1814, in which the loss on both sides was severe, broke up his camp and retreated to his entrenchments behind Chippewa River. Sir William Napier, in the "Peninsular War," mentions this as a brilliant achievement. It is the only instance in history when a besieging army was entirely broken up and routed by a single sortie.

WILLIAM SMITH

WILLIAM SMITH was born in Scotland, in 1752. He graduated from a university, probably Aberdeen, and after studying divinity he received holy orders in his native country. In 1785 he came to America, and took charge of Stepney Parish, Somerset County, Maryland. He was at once received with great cordiality, and elected a deputy to the General Convention. His removal to Rhode Island in 1787 was sincerely regretted by his parishioners and the whole diocese. He had a hard position to fill as rector of St. Paul's, Narragansett, the oldest parish in the diocese and long adorned with the ministrations of that elegant scholar and sound divine, the Rev. Dr. James MacSparran. The force and brilliancy of his sermons, his great learning, particularly his rare knowledge of liturgics, and his brusque yet cordial manner made for him warm friends. On January 28, 1790, he accepted the rectorship of Trinity Church, Newport, Rhode Island. In this important parish he did excellent work for some years. He was prominent in all affairs of the diocese, was the Convention preacher in 1790, and had the esteem of his brethren.

Removing in 1797 to St. Paul's Church, Norwalk, he at once gained a high reputation in the mother diocese of Connecticut. He was the preacher at the consecration of the Rev. Dr. Jarvis as Bishop of Connecticut, on October 18, 1797, one of the five instances when a priest has preached the sermon at the consecration of a Bishop in the American Church. The other instances were when the Rev. Provost William Smith preached at the consecrations of Dr. Claggett in 1792, of Dr. Robert Smith in 1795, and of Dr. Bass in 1797, and when at the consecration of Dr. Philander Chase in 1819, the Rev. Frederic Beasley preached the sermon.

At the meeting of the Convocation of the diocese held at Oyster River, West Haven, on August 22, 1798, he was chosen with the Rev. Philo Shelton and the Rev. Ashbel Baldwin "to frame Articles of Religion to be laid before the next State Convention." [*Records of Convocation*, p. 53.] The need of some form to emphasize the sacred tie between priest and people was strongly felt by the Bishop and clergy of Connecticut. The ancient ceremony of investing the incumbent with the temporalities of a parish according to the English custom, which a few older parishes used, was felt to be insufficient to

HOBART CORRESPONDENCE

express the spiritual nature of the pastoral office. It was at a meeting of the Convocation held at Derby, on November 20, 1796, that Mr. Smith, who acted as secretary *pro tem.*, presented an office of induction for the consideration of the House. It is not known whether he prepared it at the suggestion of the Bishop or others, or out of his love of order, dignity, and reverence. It was received with much pleasure by the Convocation, which took this action:

“The Convocation resolved itself into a Committee of the whole, D^r. Bowden in the chair, in order to examine the proposed Office, paragraph by paragraph.

“The Chairman of the Committee reported to the President of Convocation, that the Committee approved of the proposed Office.

“Voted—That the proposed Office of Induction be adopted by this house & that the thanks of the same be presented to D^r. Smith for the same—that it be printed without delay, & that the Bishop be desired to transmit a copy of the same to the several Bishops in the U. S. & to the Standing Committees of those States, in which there are no Bishops.” [*Records of Convocation*, p. 54.]

The office was adopted by the General Convention of 1804. With a change of title to the Office of Institution by the General Convention of 1808, it still retains its place in the Prayer Book. From 1808 to 1832 its use was compulsory; since then it has been left optional. Mr. Smith's work formed the basis of the New York Office of 1802. Some personal reasons and misunderstandings as to the permanence of his settlement led the rector of Norwalk to resign and remove to New York City in 1800. He opened a grammar school, which was well filled with pupils, for he knew thoroughly the subjects which he taught. After two years he was called back to Connecticut to be principal of the Episcopal Academy at Cheshire. But with all his excellent qualities he had not the tact or firmness of discipline necessary for the management of a large school. In 1806 he resigned in a characteristic letter. From that time he spent his days in private classical instruction until too old for such work. Again he made his home at Norwalk, and engaged in literary and musical work. He was the first advocate of chanting in the American Church. He was untiring in his efforts to have it introduced, by means of pamphlets, private letters, Memorials to the General Convention, and by publications in 1814 on “The Reasonableness of setting forth the Praises

WILLIAM SMITH

of God, according to the Use of the Primitive Church, with Historical Views of Metre Psalmody." The book is a store-house of information and curious and profound learning, and even now merits attention. It is said that when chanting was first introduced into St. George's Church, in New York City, the indignation was so great that "Boss" Walton, a wealthy citizen and vestryman, put on his hat and walked out of church, as did many others. Dr. Smith died in the city of New York on April 6, 1821, in the sixty-ninth year of his age. Dr. Gulian C. Verplanck, whose eminence as a scholar and writer are well known, thus sums up his character:

"Dr. Smith was a man of extensive and diversified learning, of an ardent and fertile mind, and a great and ready command of language, a flow of thought, as well extemporaneously and in conversation as on paper. He had too a lively fancy, which often gave an ornate and rhetorical character to his sermons and to his conversation. In spite of his Saxon name, he had much of the Celtic ardour, such as old Buchanan calls the '*perfervidum ingenium Scotorum*.'

"To these general qualifications for popularity and usefulness he added deep religious feeling, unquestionable zeal and devotion to his duties, whether in religion or in secular instruction, and a frank, kind disposition. Yet, unhappily, he was never successful in either sphere of labour, in any proportion to his ability or acquirements. He was in fact every way wanting in knowledge of mankind, and in social prudence, so that he reminded me more of the Parson Adams and Dominie Sampson of the great novelist, than any man whom I have known in our practical American life. He was, though an amiable man, yet as I have been told, quick tempered, and his manners wanted the dignity and gravity which could command the respect of the young and ignorant. His judgement was not equal to his quickness of comprehension, and his opinion and language were often carried to extremes. He was a short, lively and quick motioned man, and his Scotch dialect was very decided. His sermons, one or two of which I have heard, were generally extemporaneous, as to language, full of matter, florid and flowing in diction and animated in delivery. They must always have been heard with interest and instruction by some at least of the more cultivated part of his auditors. Indeed, judging from his printed writings, and my own recollections, his sermons were of the very character, which, joined to physical advantages of voice, manner

HOBART CORRESPONDENCE

and presence, gain a widespread reputation for pulpit orators. But though animated, he was not impressive, his voice and delivery were not in any way effective, and his Scotch accent, I have heard said, often rendered him unintelligible to part of his congregation. I do not myself recollect any such difficulty as to his accent or pronunciation, but my own ear has been familiar from boyhood to that Doric dialect of our language.

“I used to see Dr. Smith at my grandfather’s (Dr. William Samuel Johnson) where, like Dominie Sampson, it was his delight, with the choice of several chambers in a large old-fashioned house, to have a bed made for him in the library, that he might revel from early dawn among the treasures of a library collected in England in the days of folio and quarto learning.” [*Sprague’s Annals*, vol. v, p. 346.]

[FROM WILLIAM SMITH]

R. & D. SIR—

I WAS always an exceedingly bad correspondent, and now there is no prospect of my growing any better. The writing to our friends is put off from day to day, “to a more convenient season,” merely because it is in our power to do it any day we please. You will say, this way of moralizing is but a poor way of beginning a letter so long due. Granted—but I always write to my friends whatever comes uppermost, and thus my quill often takes the course of Jonathan’s Arrows.

I am destined here to act the Clergyman & the Academician, sometimes alternately sometimes in Conjunction. I have once officiated for Mr. Ives, who is $\frac{2}{3}$ of his time riding to serve un-nuptial Churches, some of whom pay him 6 dol^s for his *Sermon*, others 5 or 4 or 3—or fair words ’till the Fall comes, & then they pay him in notions. And I think this is a mighty notional way of doing—it is like Priest and people out-johying one another, and all as they pretend for the Glory of God.

[50]

WILLIAM SMITH

When Mr Ives is from home, I have morning and evening Service in the Hall of the Academy wth Catechising, and at 5 in the evening a Lecture upon some subject that tends to excite Attention.

But when [torn] home, I and my boys become good parishioners. Even the Bp. attends church in the Academy, rather than be his own chaplain. We hear that Ammi is doing great things; he was not at the last Convention, his name was barely mentioned—and the Bp. expects that he shall exhibit some document from the N. York clergy propitious to his character before he can be recognized here as regular and deserving the right hand of fellowship.

We have two Candidates for the Ministry both in the Academy; one is my Assistant, the other keeps the County School, but recites Greek every morning and evening with me. This reminds me of a mighty omission I was guilty of when I was going about plundering Clerical Libraries, that I did not think of looking for a Greek Testament of large print. I could not find one in any of the Shops. You are hereby authorized to get one for me *p dextram aut manum sinistram* as you can. For which you shall have what sort of remuneration you please. Write me a long letter, & whether Gibe's Organ is put up—and keep me in people's remembrance in case this Academy should not obtain a fund. Mr^s S. and the Boys send Comp^{ts} to You and Mr^s Hobart & I am R. D. S. yours &c

WILLIAM SMITH

Cheshire }
20th July }
1802 }

P.S. Give your Letters to Edward who will forward them.

Superscription:

REV^d M^r HOBART, Assistant Min^r of Tr. Church Newyork

HOBART CORRESPONDENCE

ANNOTATIONS

Reuben Ives.

See sketch which precedes his letter of March 27, 1821.

Abraham Jarvis.

Abraham, a son of Captain Samuel and Naomi (Brent) Jarvis, was born at Norwalk, Connecticut, on May 5, 1739. After his preliminary studies at home and in school, he became a pupil of the distinguished Rev. Noah Wells, Congregational minister at Stratford. He was well prepared by him, and entered Yale College in 1757, graduating with honours in 1761. He immediately commenced his work as lay reader in Christ Church, Middletown, vacant by the removal of the Rev. Ichabod Camp to North Carolina. In 1762 he lived for some months in the family of the Rev. Dr. Thomas Bradbury Chandler, of Elizabeth Town, New Jersey, while recovering from the effects of inoculation for the smallpox. With this foremost theologian and polished writer of the Colonial Church, Mr. Jarvis studied divinity. In the fall of 1763, in company with Bela Hubbard, his very dear friend, and William Walter of Roxbury, Massachusetts, he went to England to receive holy orders. He was made deacon "in the royal chapel of St. James, Westminster," on Sunday, February 5, 1764, by the Bishop of Exeter, the Rt. Rev. Dr. Frederick Keppel, acting for the Bishop of London, Dr. Osbaldiston, then aged and feeble.

In "the parish Church of St. James, Westminster," he was ordained priest by the Bishop of Carlisle, the Rt. Rev. Dr. Charles Lyttleton, on Sunday, February 19, 1764. Mr. Hubbard and Mr. Walter were ordained at the same time.

Returning to America, Mr. Jarvis reached Middletown early in June, 1764. He became a painstaking parish priest; he went into all the country to visit scattered church folk, and under him the congregations increased largely. The Churchmen at Hartford were then, amidst great opposition, endeavouring to build a church. Mr. Jarvis frequently officiated for them, to their entire satisfaction, and they received cheer and encouragement from him. It had been proposed that the two places should be united into a mission. But the Venerable Society would not organize any more missions in New England at that time, and even withdrew the former stipend from Middletown. The

WILLIAM SMITH

priest and people, however, redoubled their efforts, and found in self-support an independence which the other missions could not have. On two occasions Mr. Jarvis was remembered by the Society with a gratuity of ten pounds. He was a prime mover in the measures which led to the election of a bishop at Woodbury on March 25, 1783. He was secretary of the Convention, went to New York with the necessary documents, and ratified the choice of Dr. Seabury on behalf of the diocese when the Rev. Dr. Leaming, still suffering from his treatment by the British in their raid on Norwalk during the Revolution, found his infirmities too great and refused the honour. It was to Middletown, and to the home of Mr. Jarvis, that the newly consecrated Bishop came, soon after his arrival in New London, and there in old Christ Church on the South Green, held August 3, 1785, the first ordination in the American Church, and was recognized as Bishop by the clergy and delivered his first charge. On June 7, 1797, Dr. Jarvis was elected during the session of the Convention at Derby, Bishop of the Diocese, as Dr. Bowden had declined. He was consecrated in Trinity Church, New Haven, October 18, 1797, by the Rt. Rev. Dr. White, Presiding Bishop, assisted by the Bishops of New York, Dr. Provoost, and Massachusetts, Dr. Bass. His work as an administrator was most thorough and methodical, and there was substantial growth. In 1799 he resigned Christ Church, Middletown, and removed to Cheshire that he might personally supervise the course of his only son, afterward the universal scholar, Dr. Samuel Farmer Jarvis, while at the Episcopal Academy. From 1803 he made his home in New Haven, and had the pleasure of witnessing the brilliant qualities which distinguished his son in college. The great trial of his episcopate was the course of Ammi Rogers, the degraded priest. He died at New Haven, May 3, 1813, in the seventy-fourth year of his age. He was prudent, sagacious, earnest, and is entitled to a high place in the esteem of American Churchmen.

Ammi Rogers.

See sketch which precedes his letter of October 15, 1816.

John Geib.

Dr. Smith's reference is to John Geib, a German by birth, a skilled musical mechanic, and the first organ-builder who is known to have

HOBART CORRESPONDENCE

settled in New York City. His shop was on Barclay Street, where other musical instrument-makers and dealers in musical supplies also lived. While his chief business seems to have been the manufacture of pianos, which are described by C. A. Radzinsky, a local musical historian, in "The New Music Review," February 1, 1910, "as queer little squares, not over two feet deep, which gave out a tinkling sound somewhat like the tone of a mandolin," he built at least two organs for city churches. The first was for St. George's Chapel in Beekman Street. It was finished about 1802, and was burned in the fire which destroyed the church in 1814. The second was for Grace Church, on the corner of Broadway and Rector Street, which was completed in 1810 at a cost of five thousand dollars. He probably built many others. There are no personal details concerning him.

In the "Commercial Advertiser" for Wednesday evening, May 27, 1801, there is the following advertisement:

ORGAN

To be Sold, a very capital well-toned Organ, only imported within these few years, manufactured in London, and as good as can be manufactured there, to this day. It consists in great organ of the following stops, viz. Stop Diapason, principal and fifteenth in swell, of Diapason and Hautboy and a well constructed instrument for a gentleman's Hall or a small Chapel.

Enquire of J. GEIB & Co.

Organ Builders, Bowery Road.

N.B. Two Cabinet makers or joiners wanted.— They must be the best workmen, and as such will meet with good encouragement and constant employ. Enquire as above.

Edward Smith.

Edward was probably the second son of the Rev. Dr. William and Magdalen (Milne) Smith. His eldest son, James Alexander Seabury, was baptized by Bishop Seabury in Narragansett, July 7, 1788. He died in 1818. His second son joined the company on the privateer Boxer during the War of 1812, and was never heard of again.

JOHN MOORE

JOHN MOORE was a vestryman of St. George's Church, Hempstead, from 1797 to 1815. He was prominent in all the affairs of the parish.

[FROM JOHN MOORE]

Elliot Place 22^d July 1802.

MY DEAR SIR,

YOU will herewith receive the Magazines and Anti-Jacobin Reviews borrowed from you some time since, and which ought to have been sooner returned, if you have any later ones, and will venture to send them to me, I believe I may promise, they shall not be so long retained. The weather is now become exceeding warm, if sufficiently so, to induce M^{rs} H to leave Town for a few days, will you be so gallant as show her the way to Elliot Place; if *you* have forgot the road, there are houses between Brooklyn and Hempstead, at which you can enquire, or, I would remind you, there are three Stages, a Week, the drivers of which are decent sort of folk, and will carefully convey you to my door. Joking apart, we want to see you both very much, and desire bantling may not be left behind. M^{rs}. H if she pleases can bring the little black, or any other Girl, to tend the child and we will take as good care of you all, as we can. The North side People seem determined at last to build a church, and have subscribed 1700 dollars towards it, depending however upon some aid from Trinity Church, they do not mean any division from us, but it is agreed that they are to remain still in union with us, to have the same minister and Vestry etc.

Vestry have judged it best to enter into their views, and to

HOBART CORRESPONDENCE

forward the measure, some among us have their fears that it will ultimately be injurious to the Church interest, and that a separation will sooner or later be the consequence, this evil may probably arise, but our opposition would hurry, instead of retard it. I believe we have done right. We are also endeavouring to raise money to do something to St. Geo. Church, it is in a very disgraceful situation, but I fear we shall be able to do but little.

The foregoing intelligence may be new to you, but probably of little importance, at any rate our proceedings will hardly raise or depress the national funds; at Hempstead however, nothing else is talked of on both sides of the Plains, and *you may depend*, they are events of greater magnitude than for many ages past has exercised the feelings of old blue. When I began, I did not know I had matter for more than three lines, but the scribbling *itch* has seized me very unexpectedly, to prevent the necessity of lard and brimstone, I shall break off here, concluding with our united regards to you and yours

Your aff. friend

J. MOORE.

Superscription:

REV^d JOHN H. HOBART, Greenwich Street, New York.

ANNOTATION

Christ Church, Manhasset.

In June, 1802, members of the parish of St. George, living in North Hempstead, notified the rector, the Rev. Seth Hart, and the vestry, of their desire to build a church in that town. They pledged themselves to make no claim on the parish property, but desired to have a portion of the services of the rector according to the routine then in operation. The petition was granted, and the people of that town

JOHN MOORE

began a vigorous effort to secure funds for the new church. In December, 1802, the sum of three thousand seven hundred and twenty-five dollars (\$3725) had been subscribed. A grant of two thousand (\$2000) dollars was made by Trinity Church, New York City. The church was finished in the following year, and consecrated by the Rt. Rev. Dr. Moore on Sunday, November 20, 1803, as Christ Church, Manhasset.

After the consecration, services were maintained in this chapel by the rector of St. George's until 1808, when Adam Empie, then a candidate for holy orders, became a licensed lay reader in the parish. This allowed a service to be held in Christ Church every Sunday. Mr. Empie was made deacon by the Rt. Rev. Dr. Benjamin Moore, July 30, 1809. He was then appointed assistant minister of St. George's, Hempstead. His principal duty was in connection with the chapel. Upon his removal to North Carolina in 1812, the Rev. Birdsey G. Noble, who had been made deacon by the Rt. Rev. Dr. Jarvis, June 2, 1812, was placed in charge of Christ Church. When, in 1813, he was called to succeed the Rev. Dr. Kewley at Christ Church, Middletown, Connecticut, the Rev. Eli Wheeler, who had been made deacon by the Rt. Rev. Dr. Hobart, May 8, 1814, officiated occasionally until he went to Johnstown, New York.

In 1818 the vestry of St. George's Church, Hempstead, erected an academy upon the church grounds at North Hempstead. Mr. Wheeler was then called as assistant minister, and was principal of the academy as well as minister of Christ Chapel.

The prosperity of the congregation and the success of Mr. Wheeler as a parish priest caused the worshippers at the chapel to consider the propriety of a separate organization, which met with the cordial approbation of the rector and vestry of St. George's.

From page 201 of Moore's "History of St. George's Church, Hempstead," we learn:

At a meeting of the congregation of Christ Church, North Hempstead, held pursuant to public notice, in Christ Church Academy, on Monday, 29th March, 1819, for the purpose of incorporating said church, Wynant Vanzandt was appointed Chairman, and David Kissam Secretary.

On motion made and seconded, It was unanimously resolved, that

HOBART CORRESPONDENCE

this meeting now proceed to organize said church by appointing the Wardens and eight Vestrymen.

Resolved, That Messrs. George Hewlett and John Kissam be appointed Wardens.

Resolved, That Wm. Mitchell, Benj'n Hewlett, Daniel Kissam, Benjamin Platt, John Sands, Daniel Cornell, Benjamin Treadwell, jr., and Lewis S. Hewlett be appointed Vestrymen.

Resolved, That the next election for officers shall take place on Monday of Easter week.

Resolved, That the style and title of this church shall be Christ Church.

WYNANT VAN ZANDT, *Chairman*.

Subscribing witnesses,

JOHN THORNE, JR.,

BENJAMIN TREDWELL,

WILLIAM HEWLETT,

STEPHEN SELL.

Queens County, [ss.] — On the 29th day of March, in the year of our Lord one thousand eight hundred and nineteen, came personally before me, Singleton Mitchell, one of the Judges of the Court of Common Pleas for said County, Wynant Van Zandt, Benjamin Treadwell and Stephen Sell, persons well known to me to be the same as herein mentioned, and acknowledged severally that they signed, sealed and delivered the within instrument for the purposes therein mentioned, and do therefore allow it to be recorded.

SINGLETON MITCHELL.

Queens County, Clerk's Office, Jamaica, April 15th, 1819. — Recorded the within proceedings and the certificate of acknowledgment, in Lib. 2 of Deeds, page 128-129.

EDWARD PARKER, *Dep'y Clerk*.

Resolved, By the Wardens and Vestry of Christ Church, North Hempstead, that their Treasurer, Mr. Stephen Sell, be authorized to receive from the Vestry of St. George's Church, Hempstead, the Legacy of £100 left by Whitehead Daniel Hewlett for the benefit of said Christ Church.

June 19th, 1819.

JOHN KISSAM,
WYNANT VAN ZANDT, } *Wardens*.
DANIEL KISSAM, *Secretary*.

JOHN MOORE

Mr. Wheeler was elected rector. He resigned in 1823 to become minister of Christ Church, Shrewsbury, New Jersey. The Rev. James P. F. Clarke, who had been made deacon by Bishop Hobart, December 10, 1820, and was rector of St. John's Church, Canandaigua, succeeded Mr. Wheeler, and remained until 1832, when he removed to Goshen, Orange County. The Rev. Joseph Flavius Phillips, who was made deacon by the Rt. Rev. Benjamin T. Onderdonk, June 10, 1832, was appointed minister of the parish. On his ordination to the priesthood by the same prelate in October, 1833, he was made rector. In 1835 he went to St. Luke's Church, Catskill, New York. He was succeeded by the Rev. Moses Marcus, an English clergyman of great simplicity and earnestness. He resigned in 1837, and afterward founded the Free Church of St. George the Martyr in the city of New York. It was upon land granted by the city to a hospital for English people, which Mr. Marcus projected, and for which he gathered funds in New York and in England, that the first building of St. Luke's Hospital was erected. The Rev. James P. F. Clarke was again rector until October 17, 1849. His successors to 1882 have been the Rev. Samuel Cox, the Rev. George W. Porter, the Rev. George F. Bugbee, and the Rev. James E. Homans.

In 1868 the church was entirely rebuilt, at an expense of eighteen thousand dollars. It was enlarged and a recess chancel added. New windows were put in, and a new bell was hung in the belfry.

The Rev. Charles L. Newbold, upon the death of Mr. Homans, August 2, 1882, succeeded him, and was rector in October, 1911. In 1910 the exterior of the church was thoroughly repaired. The number of communicants, as recorded in the Diocesan Journal for 1911, was one hundred and ten.

HOBART CORRESPONDENCE

[FROM ROBERT SMITH]

Philad^a 5th August 1802—

MY DEAR SIR

BY M^r Robertson (who left this yesterday) I sent my Dear Son Robert to your & Mrs Hobarts particular care, as M^r Abercrombie has a vacation, & there would be a loss of at least two months of his time, I thought it was best to send him on immediately, in order that his education may go on. You know my wishes with respect to him, it is my intention to give him as good an education as our country, & my circumstances will afford, if you could make it convenient attend to his Lattin & Greek. I would wish you could procure a good master (or masters) for the other branches of his education, if you should find it inconvenient to attend to any part of his Education, but only a general Superintendence, you will procure the necessary master for them also, as I would by no means wish you to undertake any part, that would interfere with your Studies or duty, in short I do commit him to your care in the fullest confidence that every attention will be paid to him, as if he were your own son, if the fever should prevail, I should wish him to return here, if he should have occasion for a Physician I would wish D^r Rodgers to attend him,—if he improves himself as he has hitherto done, I make no doubt he will make a useful Member of Society, & if he is only as good as I wish him, he will add greatly to my happiness, the few remaining years I have to live.

I am extremely sorry to inform you that your Brother has lost his Dear little Rebecca. She died this morning after a few days illness of a Scarlet fever & sore throat, this is a great loss, I hope it will be sanctified to him & his Dear Family. I have not yet seen him.

ROBERT SMITH

Your mamma has been getting better Since you left us, but is yet very weak, & unable to ride, I fear this affliction will add to her grief & injure her very sensibly, Betsy & the children are all well (except our Dear little Edward) M^{rs} Barnet has come out Anna has gone to M^{rs} Rivardi & William to M^r Attkinson (a Schoolmaster at Frankford) so that we are now as comfortably arranged as circumstances will permit, our Inhabitants are very much alarmed on acc^t of the Fever. I think more so than they ought to be, as our city is certainly as healthy as usual & perhaps more so (except in the neighbourhood of Vine & Callowhill streets) if it should however increase it is my intention to remove out of the city altogether. Please give my best Respects to M^{rs} Hobart & believe me to be affectionately—Yours &c

ROBERT SMITH

Superscription:

REV^d JOHN H. HOBART, NEW YORK

ANNOTATIONS

Robert Hobart Smith.

Robert Hobart, the eldest son and child of Robert and Rebecca [Hobart (Potts)] Smith, was born at Philadelphia on April 23, 1792. He was well prepared for college under the direction of his uncle, Bishop Hobart, and good tutors, and was graduated from the University of Pennsylvania. He studied law in the office of the Hon. Jared Ingersoll. He showed great capacity for work, and was regarded as one of the brightest young lawyers at the Philadelphia bar. In the midst of a brilliant career he felt himself called to the holy ministry, and at the age of thirty-four he entered the Princeton Theological Seminary, taking a full course. In 1829 he was licensed to preach by the Presbytery of Philadelphia. The weakness of his voice and partial failure of his health were obstacles to his assuming the responsibility of ministerial work. It was a trial to one who so ardently longed for that privilege and had given up worldly prospects. He contented him-

HOBART CORRESPONDENCE

self with secular duties, but occasionally held services at the House of Refuge, and the Widows' Home. He gave much attention to the affairs of the Presbyterian Church. Like his father, he was a ruling elder in the Second Presbyterian Church, Philadelphia, and continued in office for nearly twenty-five years. He was treasurer of the General Assembly of the Presbyterian Church, and held other offices of trust. The late years of his life were spent at Germantown, where, with his friends, books, and family, he passed his days happily. He died on August 10, 1858, in the sixty-seventh year of his age.

In a contemporary notice, a friend who knew him well says: "In the early culture of his mind he had devoted particular attention to the classics, and this at once enlarged his range of thought and refined his taste; and it is remarkable that even in the later years of his life he would occasionally turn to the classical studies of his youth as his favorite means of mental recreation. But in this respect his conscientiousness was as marked as in other relations; and fond as he was of such studies, they were never allowed to interfere with the daily routine of life's duties. His sense of responsibility was the one controlling element of his life; now doing the will of God without reluctance or remissness, now suffering the will of God without murmuring word or impatient action; amid life's toils and trials holding on the quiet, even tenor of his way, neither unduly excited nor unduly depressed; looking back on the way in which the Lord had led him with a thankful heart, and forward with the serenity of a holy trust. Strong in faith, he walked humbly with God. Calmly relying on God's gracious word of promise, his end was peace. Having served his generation by the will of God, he fell asleep in the hope of a glorious resurrection; thus leaving to her with whom he had so long sojourned in sweet companionship the purest consolation in his death; to his sons and daughters, whom he was spared to train up for duty and usefulness, the inheritance of a father's spotless name and Christian example; and to the Church which he so long served, the memory of a good man."

Mr. Smith was married at Pottstown on September 23, 1813, to Mary, a daughter of Joseph and Sarah (Potts) Potts. Their children were:

REBECCA, born July 18, 1814.

ROBERT, born July 4, 1816.

ROBERT SMITH

JOSEPH POTTS, born June 5, 1818.

WILLIAM ALEXANDER, born September 9, 1820.

ALFRED, born October 31, 1822.

SARAH POTTS, born September 29, 1824.

HOBART, born October 4, 1826; died November, 1862.

EDMUND, born April 4, 1829.

CORRIN F., born September 10, 1831.

Several of Mr. Smith's children achieved success in life.

While these pages have been going through the press, William Alexander Smith departed this life, May 31, 1911, in the ninety-first year of his age. As a banker, president of the New York Stock Exchange, a Christian philanthropist, and member and treasurer of religious boards, he was prominent in New York for more than sixty years.

James Abercrombie.

For sketch of Dr. Abercrombie and his Academy see Volume II, page 115.

John R. B. Rodgers.

John R. B. Rodgers was a successful physician in New York City. From 1792 to 1808 he was in the medical department of Columbia College.

Rebecca Hobart.

Rebecca, a daughter of Robert Enoch and Sarah (May Potts) Hobart, was born at Pottstown, Pennsylvania, on January 23, 1800, and died at Philadelphia on August 5, 1802. She was buried in Christ Church-yard, Philadelphia.

Elizabeth Smith.

The "Betsy" alluded to was Elizabeth, a daughter of Robert and Anna (Rhea) Smith, who was born on January 14, 1782, and was baptized on March 31, 1782, by the Rev. Dr. James Sproat of the Second Presbyterian Church, Philadelphia. For the children of Robert and Anna Smith see Volume I, page 345.

HOBART CORRESPONDENCE

Edward Smith.

The "little Edward" was Edward, a son of Robert and Rebecca (Hobart Potts) Smith, who was born on August 27, 1801, and was baptized by the Rev. Dr. Ashbel Green, in the Second Presbyterian Church of Philadelphia, on November 4, 1801. He died in September, 1827, and was buried in the church-yard of the Second Presbyterian Church on the 23d day of that month.

Mrs. Barnett.

Mrs. Barnett was evidently the housekeeper, or served the household of Mr. Smith in some capacity.

Anna Potts Smith.

Anna Potts, a daughter of Robert and Rebecca (Hobart Potts) Smith, was born on December 14, 1793, and baptized in the Second Presbyterian Church on January 19, 1794, by the Rev. Ashbel Green at Philadelphia. She married Daniel Lammot, and died July 23, 1875.

Mrs. Rivardi.

Mrs. Rivardi kept an academy for young ladies at No. 152 South Second Street. It was one of the best schools in the city.

There were many schools for girls, of high standing, after John Poor, in 1787, opened the Young Ladies' Academy of Philadelphia.

William Alexander Smith.

William Alexander, a son of Robert and Rebecca (Hobart Potts) Smith, was born on March 23, 1795, and baptized on May 17, 1795, by the Rev. Ashbel Green, in the Second Presbyterian Church, Philadelphia. He married Sarah Emlen Griffiths, and died May 8, 1845.

Mr. Attkinson.

This name does not appear on any list of school-masters at Frankford, nor is it found in the Philadelphia Directory. He probably did not continue long in that neighbourhood. Many young men at that time taught in various places, while working their way through college.

PHELPS TO MOORE

[DAVENPORT PHELPS TO BENJAMIN MOORE]

Grand River (U C) Sept. 15. 1802.

RIGHT REVEREND SIR!

MY last communication to your reverence was upon my return from the Senecas at Buffaloe Creek, about the 17th of June past; since which time I have been generally near my own family by reason of their ill health, particularly M^{rs} Phelps, whose state was such for a considerable time that it was necessary for me to be almost constantly with her: This, with some personal concerns, has prevented my second tour to the Senecas, and the Genesee settlement. But, to recommence my journal;

On the 20th June ult^o read prayers at Glanford, and instructed a number of youth in the Liturgy.

Thursday the 24th June read prayers and preached at Grimsby.

Sunday y^e 27. read prayers & preached at the same place, & baptised Ten children.

Sunday July 4th being on a journey relative to my private concerns, which I took by water, spent the day in Markham without public worship, there not having been seasonable opportunity to notify the inhabitants.

Sunday July 11. read prayers and preached at Saltfleet.

Sunday—18. read prayers and preached at the same place.

Sunday—25. read prayers and preached at Glanford.

Sunday August 1st on a journey with Mrs. Phelps, and being where there were no people to assemble, and at the same time unwell, did not attend public worship

RIGHT REV^d DOCT^r MOORE

HOBART CORRESPONDENCE

Monday August 2^d attended the funeral of a woman at Grimsby.

4th visited the mourners and baptised one child.

Sunday August 8th read prayers and preached at Flamboro'.

15. 22. & 29 M^{rs} Phelps and others of my family being unwell read prayers at my own place. Thursday, visited and read prayers with the sick. Thursday attended the funeral of a child.

Sunday Sep^r 5. read prayers and preached at Grimsby & baptised one child.

Friday Sep^r 10 Visited the Mohawks on this River, where I read prayers and preached, and baptised eleven indian children.

Sunday Sep^r 12. read prayers & preached to the same people and baptised nine children.

On Monday travelled down the river and visited the Tuscorora Indians, and the next day, the Onondagas; the former of whom appeared to be seriously impressed with religious considerations, and requested me to repeat my visit to them. I am heartily inclined to comply with their desire. Indeed I can but entertain hopes, pleasing hopes, that the prospect of their embracing christianity is encreasing fast: And while there may be any prospect of my being instrumental in removing or weakening the strong holds of the adversary among them, I shall willingly undergo any necessary fatigues for that purpose.

You doubtless recollect, Sir, my relative situation to the Grand River. Tho' it is such that I could travel to it with greater convenience than to any other Indian settlement, yet learning that an unhappy animosity subsisted between the deputy superintendent, who resides at Niagara, and Cap^t Brant the principal chief of the six nations, and which, I presume, must of course have affected others in the civil department, I felt cau-

PHELPS TO MOORE

tious, tho' frequently invited by the principal Chief, of visiting his village. And that no offense might be given, on the 8th of April ult^o (there being no Lieut. Gov^r in the province) I wrote the Chief Justice, in whose hands is the administration of government in the Lieut. Gov^r's absence. A copy of my letter to him & his answer I will either inclose or subjoin. Tho' he referred the subject to the L^t Governor, yet I could not make it convenient to wait on him respecting it. In my situation with regard to the Mohawks, I have been at a loss how to conduct myself. Hardly pressed by the principal Chief, and hearing reports that the deputy superintendent was opposed to my visiting them, I have thought it safest to postpone complying with their request, 'till the 10th instant, when being necessarily at their village, I was prevailed on by the Chiefs to perform divine service with them, as stated in the foregoing journal. The animosity which I have mentioned has arisen to a serious height. There is, I apprehend, on the part of the provincial Government a jealousy of Cap^t B. and the other old Chiefs, and of all who are apparently on terms of intimacy or friendship with them. Tho' I cannot be acquainted with the minutia of this affair, I have been fearful, that should I frequently visit those indians I might thereby give offence, at least to the civil authority; but, by visiting some other tribes, the poor Tuscororas for instance, I trust no offence can be given. I design, however, in future, and as soon as I may be permitted to leave the vicinity of my family, to spend my time chiefly on the other side of the water, the frontiers of New York, where there is a larger field than I can well improve: Indeed I should heretofore have spent more time there, had it not been for the peculiar situation of my family.

If in any respects my conduct has been unadvisable, I hope it may be imputed to injudiciousness only. I have anxiously

HOBART CORRESPONDENCE

wished, in my peculiar and remote situation, that I might be favored with frequent instructions from your reverence, relative to the prosecution of my duty, which I ardently wish to be enabled to perform with a single eye.

I am,

Right Rev^d Sir :

your most obedient

and most dutiful servant,

DAVENPORT PHELPS.

P. S. Not being in possession of the following when I wrote last, was obliged to omit them. This is my apology for neglecting them 'till this communication.

Glanford April 8. 1802.

(*Copy*)

SIR

HAVING been admitted, by the Right Rev^d Bishop of the protestant Episcopal Church in the State of New York, into the holy order of Deacons according to the manner & form prescribed & used by that Church; and finding it necessary for me to spend a considerable portion of my time in the vicinity of my family, I have thought it my duty, when thereto requested by the inhabitants, to officiate as a preacher of the Gospel in several townships at and near the head of Lake Ontario. I have the more readily thought this to be my duty, from the circumstance of there being no episcopal Clergyman among them, and from the unhappy consideration of their being rent with divisions by the various sectaries of late years among them. Of the propriety of my thus doing, I have entertained no doubt.

But, having been lately requested by the principal Chief of the six nations of Indians, to visit the Mohawks on the Grand

PHELPS TO MOORE

River, for various reasons I have thought it might be improper at present to comply with his request without the advice of the Chief Magistrate respecting it. I trust my mind is impressed with a due sense of the importance of conducting my services among them (if such services be adviseable) as well as elsewhere, in such a manner as to give not the least offence to either the civil or Ecclesiastical Authority.

I am, with great respect,

Sir,

your most obed^t & most humbl^t Serv^t

D. PHELPS.

York April 24, 1802.

SIR

I AM honoured with your letter of the 8th instant.

The subjects it embraces are very important, and at any other time I should give you my sentiments on them. But as I expect the Lieu^t Governor every hour, I beg leave to refer you to himself for an answer

I am Sir

your most obed Serv.

(Signed) J. ELMSLEY.

Superscription:

THE RIGHT REVEREND BENJAMIN MOORE, D.D., Vesey Street, New York.

ANNOTATIONS

Catherine Phelps.

Davenport Phelps and Catherine, a daughter of Dr. Gideon Tiffany of Hanover, New Hampshire, were married in 1785. She shared cheerfully all the hardships of life in a new country, and was of very great assistance to her husband. She survived her husband more than

HOBART CORRESPONDENCE

twenty-three years, and died at Pultneyville on November 23, 1836. She is buried by his side, a short distance west of that village, on the shore of Lake Ontario.

William Claus.

The Editor is indebted to the Archivist of the Dominion of Canada for the following particulars respecting Colonel William Claus:

"The name of the Deputy Superintendent or General of Indian Affairs for Upper Canada, in 1803, was Colonel William Claus, who was appointed to that office on the 2nd of July, 1796. He was born at Williamsburg, N. Y., Sept. 1765. Served in Royal Regiment, New York, Captain of the 60th Regiment, 5th Feby, 1795. Deputy Superintendent General of Indian Affairs at Niagara, June 13th, 1795. Member of the Executive Council, 1818.

"Grandson of Sir William Johnson, 1st Baronet, the nephew of Sir John. Lieut. Royal Americans, 31 Oct. 1787. Succeeded Colonel Alex. McKee as D. S. G. and D. I. H. having previously been Superintendent at Niagara.

"Was at Queenstown, Fort George. Died at Niagara, 11 Nov. 1826, Aged 61."

Joseph Brant.

Joseph Brant, whose Indian name was Thayendanegea, was born on the banks of the Ohio in 1742, while his parents were with a hunting party. Their home was near Canajoharie, New York. He was a son of a Mohawk of the Wolf Tribe, and a grandson of one of the five sachems, or "Indian Kings," as they were styled, who were taken by Colonel Schuyler to England in 1710, presented at Court, and received much attention from Queen Anne and the Court, as well as from the people of London. When only fifteen, the young warrior went with General Johnson, the famous Indian commissioner, whose influence on the history of the State of New York and efforts at the battle of Lake George to keep the Iroquois Confederacy loyal to the British Crown cannot be overstated. He was then sent to "Moore's Charity School" at Lebanon, Connecticut. This was designed for the instruction of young Indians of high birth, in both secular and religious knowledge. It was under the care of Dr. Wheelock, and was the nucleus from which grew Dartmouth College, Hanover, New Hampshire.

PHELPS TO MOORE

Here it was that Dr. Wheelock's grandson, Davenport Phelps, first knew the stately Indian chieftain. In 1763 Joseph Brant took part in the war with Pontiac, in which he won high commendation for skill and bravery. Marrying the daughter of an Oneida chief, he settled upon his own domain near Canajoharie. He was an efficient helper in the missionary work done among the Mohawks under the auspices of the Venerable Propagation Society. Captain Brant translated portions of the Bible and the Book of Common Prayer into the Mohawk dialect. He also acted as secretary to Sir Guy Johnson, who in 1774, on the death of his father, had succeeded to the position of superintendent of Indian affairs. At the outbreak of the Revolution he, with his fellow-chiefs of the Mohawks and other nations of the Confederacy, remained loyal to the Crown. In November, 1775, he conducted a party of two hundred and twenty Indians to Canada, where they made a new home. He accompanied Colonel Johnson, the British commander in Canada, to England, where he received marked attention in an audience with Lord George Germain, and pleaded eloquently the necessities and grievances of the Six Nations. In 1777, with three hundred Hurons and Iroquois, he accompanied the expedition of General St. Leger against Fort Stanwix. At the battle of Oriskany, on August 6, 1777, he almost surprised and captured a party under General Herkimer. He took part in the attack on Cherry Valley. Throughout the war his very name was a terror to those living on the frontiers. The stories told of his cruelty do not seem to have any firm foundation. In 1779 he was in the expedition from Fort Niagara against General Sullivan. In 1780 he captured Captain Harper, with a small party. In 1783 he was the principal chief who arranged at Quebec, after the treaty, for a permanent settlement in Canada. In 1785 he again went to England, and succeeded in securing compensation for the losses of the Mohawks and subscriptions to build a church on their tract of land. He took part in the Indian hostilities which harassed the western borders of the United States, and was with the Mohawks in the Indian feud that defeated General Sinclair in western Ohio. In 1792 he visited Philadelphia, at the request of high officials. Here he was cordially received by General Washington, then President. About 1800 he built a handsome house on a tract of land given him by the Canadian government, at the head of Lake Ontario. The place was afterward called Washington Square. Captain Brant continued his

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efforts for the moral and spiritual welfare of the Mohawks until his death on November 24, 1807. He was a man of very great refinement and education, and yet retained the characteristics of his Indian ancestors. He is described as having courtly, affable manners, and in person as being of middle size, stoutly built. His complexion was higher in color than that of most Indians. His chief literary work was the translation of the Prayer Book with Colonel Daniel Claus, and his independent rendering of the Gospel of St. Mark into the Mohawk dialect. His descendants have been prominent in Canadian affairs. A statue of him was unveiled at Brantford, Canada, on October 13, 1886.

John Elmsley.

John Elmsley, the son of Alexander Elmsley, of Marylebone Parish, London, was born in 1762. He was called to the bar of England, at the Middle Temple, May 7, 1790. Six years afterward, through the influence of the Duke of Portland, a great friend of his uncle, he was appointed chief justice of Upper Canada, to succeed the Hon. William Osgoode. The king's patent appointing Mr. Elmsley is dated November 21, 1796, and the new chief justice took his seat at the court-house, Newark, January 16, 1797. He resided at York, and took a great interest in its development. His residence, on the corner of King and Simcoe Streets, was afterward purchased and converted into the Government House. On October 13, 1802, the chief justice was promoted to the chief justiceship of Lower Canada. In 1804 he was appointed speaker of the Legislative Council of Lower Canada. He died in July, 1805, at Montreal. He was a gentleman of great professional talents and application, as well as of the most amiable demeanour. The "Quebec Mercury" said at the period of his death: "His private virtues, not less than his public talents, for both of which he was eminently distinguished, will long be subjects of unfeigned regret."

The chief justice took great interest in all Church matters, and was one of the principal founders of St. James's Church, Toronto.

There is a portrait of him in the Senate Chamber, Ottawa.

Peter Hunter.

The lieutenant-governor to whom Chief Justice Elmsley alludes was Lieutenant-General Peter Hunter, who succeeded General Simcoe in

PHELPS TO MOORE

the government of Upper Canada. General Hunter's commission is dated April 10, 1799, and he assumed the reins of government on the 17th August following, and remained in office till his death, August 21, 1805. He was born in 1746, of Scottish parentage. His two brothers, William and John, were eminent physicians. We take this notice from the "Sketches of Celebrated Canadians," by Henry J. Morgan, page 139:

"His administration of the government of Upper Canada was marked with much benefit to that province; and it would not be going too far to say that to his enlightened polity and administration of affairs, that portion of Canada is greatly indebted for many benefits which it otherwise would never have known. He died at Quebec on the 21st August, 1805, whilst on a tour of military inspection. A monument has been erected to his memory in the English cathedral of that city, of which we give the inscription:

SACRED TO THE MEMORY OF

LIEUTENANT-GENERAL PETER HUNTER,

LIEUTENANT-GOVERNOR OF UPPER CANADA AND COMMANDER-IN-CHIEF

OF HIS MAJESTY'S FORCES IN BOTH THE CANADAS,

WHO DIED AT QUEBEC, ON THE 21ST AUGUST, 1805,

AGED 59 YEARS.

HIS LIFE WAS SPENT IN THE SERVICE OF HIS KING AND COUNTRY.

OF THE VARIOUS STATIONS, BOTH CIVIL AND MILITARY, WHICH HE FILLED,

HE DISCHARGED THE DUTIES WITH SPOTLESS INTEGRITY,

UNWEARIED ZEAL, AND SUCCESSFUL ABILITIES.

THIS MEMORIAL TO A BELOVED BROTHER, WHOSE

MORTAL PART RESTS IN THE ADJACENT PLACE OF BURIAL,

IS ERECTED BY JOHN HUNTER, M.D., OF LONDON."

In 1802 the governor-in-chief for both Upper and Lower Canada was General Robert Prescott.

JOHN IRELAND

JOHNSON, a son of John Ireland, an English army officer, was born in England in 1755. He came to America about 1787, and pursued his theological studies under the direction of Bishop Provoost. He was made deacon by that prelate in 1792, and priest in the following year. He became rector of St. Peter's Church, Westchester, in 1794. His incumbency was a period of renewed activity: the second church edifice was erected and consecrated, larger congregations attended, and a greater number of communicants were enrolled. In 1798 he was called to St. Ann's, Brooklyn, and an era of prosperity followed. A new church was built and consecrated in 1805; at this service Mr. Ireland presented thirty-seven persons for confirmation. This was the first time that holy rite was administered in the parish. In 1807 some unhappy occurrences, the causes of which are obscure, made some leading members of the parish hostile to him. A citation before the Bishop and Convocation of the Clergy followed; an examination was held, and he was adjudged guilty. In the meantime he had resigned St. Ann's and was officiating for a few months at Grace Church, Jamaica, from May 1, 1807. The Bishop, soon after, displaced him from the ministry. It is understood that the principal charges were a violent temper, which caused disagreements with prominent men in St. Ann's and the village of Brooklyn; "shaving notes;" and occasional intemperance. He was also accused of taking usurious interest from some wards of his. Many considered these charges not proved and the deposition unjust. In 1809 he was appointed as chaplain in the Navy Yard, Brooklyn, New York, and principal of the Naval Academy. He won the esteem and confidence of officers and men, and did much good among them. He died March 25, 1822, in the sixty-seventh year of his age. He is described as a man of great intellectual power. One who knew him intimately says: "He was a very accomplished man, possessed of highly polished manners, and an excellent scholar, being gifted with a remarkably humorous and pleasing voice: he excelled in the delivery of his sermons, whilst his style of composition would compare with the best models in the language."

JOHN IRELAND

[FROM JOHN IRELAND]

DEAR SIR

I HAD given my promise to M^r V. Dyke to preach the collection-sermon in his church on Sunday next, provided &c &c. My own congregation, on last sunday, was so small that I did not think it adviseable to make the collection in *my own* church on that day: consequently I am engaged at home at the time when M^r V. D. had reason to expect my assistance. A messenger from him has just now left me, with a request that I would apply to *you* on his behalf. If yourself, or any one of your N. Y. brethren, can conveniently attend at Newtown next sabbath-day, & permit M^r V. D. to be at Jamaica, that gentleman will be laid under an obligation to the person so attending, who will at the same time perform a kindness to,

(D Sir)

Your friend & servant

JN^o IRELAND

Brooklyn

Thursday evg 23rd Sept^r 1802.

If an answer could be conveyed tomorrow to M^r V. D. it would be highly grateful to him ; he wou'd make his arrangements accordingly: & if the clergyman, who may officiate at Newtown cou'd conveniently preach the collection sermon, the obligation wou'd be doubled.

Superscription:

REV^d M^r HOBART, Greenwich St., N York

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ANNOTATION

Henry Van Dyke.

Henry, the only son of Rhodolphus and Elizabeth (Oudenarde) Van Dyke (or van Dyck), was born in Nassau Street, New York City, in 1744. He was carefully prepared for college, and graduated from King's College (now Columbia University) in 1761. By his father's wish he studied law, and settled in Stratford, Connecticut, about 1767. His father had retired from business shortly before and removed to Old Mills, near Bridgeport, only four miles away. He never thoroughly liked his profession, and found waiting for clients irksome. The learned lawyer, Dr. William Samuel Johnson, a son of the Rev. Dr. Samuel Johnson, then agent of Connecticut at London, wrote him a cheering letter in the midst of his discouragement. Mr. Van Dyke persevered and built up a respectable but not very lucrative practice. After the death of the Rev. Dr. Johnson, Mr. Van Dyke became lay reader in Christ Church, Stratford, under the Rev. Ebenezer Kneeland, the new rector. He also read the service in St. George's Church, Milford, which was under the care of Mr. Kneeland. From April, 1776, he appears to have read service continuously until the suspension of all public services in that parish, about 1779. Mr. Van Dyke then went with his family to Long Island. He appears to have returned at the close of the war and entered upon the study of theology, under the Rev. Jeremiah Leaming of Norwalk.

In 1784 he officiated as lay reader in Christ Church, Poughkeepsie, and Trinity Church, Fishkill, and was offered the glebe of two hundred and forty acres with eighty pounds (£80) New York currency from Poughkeepsie and forty (£40) from Fishkill, if he would keep charge of the parishes. He seems to have returned to Connecticut and officiated at Milford, holding his offer from New York in abeyance.

On May 22, 1785, he wrote to his vestry at Poughkeepsie requesting the proper testimonials to be laid before the Bishop and clergy of the Diocese of Connecticut, as Bishop Seabury was then in Nova Scotia and "momentarily expected." This letter would seem to disprove the traditionary statement that with two others he was preparing to sail for England to receive holy orders when he learned to his surprise of the consecration and arrival of Bishop Seabury. At the first ordination held by the Right Rev. Dr. Seabury in Christ Church, Middle-

JOHN IRELAND

town, Connecticut, on August 3, 1785, he was made deacon in company with Ashbel Baldwin, Philo Shelton, and Colin Ferguson.

He was ordained priest in Trinity Church, New Haven, on September 16, 1785. His letter of orders stated that his "title" was from Poughkeepsie, and that he was amenable to the ecclesiastical authority of New York whenever his Church in it should be organized.

In January, 1786, he became minister in charge of St. George's Church, Milford, and Christ Church, West Haven, at a salary of ninety pounds, two-thirds to be paid by Milford. In June, 1787, he became rector of Christ Church, Poughkeepsie, and Trinity Church, Fishkill. In 1791 he became rector of St. Peter's, Perth Amboy, and Christ Church, New Brunswick, New Jersey.

On July 1, 1793, he was elected to the ancient parish of St. Mary's, Burlington. Here he remained for four years, doing a faithful and earnest work. He endured here a severe affliction in the sudden death by drowning of two young daughters, which saddened his whole life. In 1797 he accepted the rectorship of St. James's Church, Newtown, Long Island, and was the first clergyman to give his whole time to the parish. In 1802 he resigned, and officiated at least once in Grace Church, Jamaica, but never held the rectorship. John Davis, the English traveller, who visited Newtown, says of him, on page 169 of his "Travels:"

"I was fortunate enough to procure lodgings at *Newtown*, under the roof of the Episcopal minister, Mr. *Vandyke*. He was a garrulous valetudinary old creature, who would have been excellent company for the Elders that viewed the *Grecian* forces from the battlements of *Troy*.

"The parsonage-house was not unpleasantly situated. The porch was shaded by a couple of huge locust-trees, and accommodated with a long bench. Here I often sat with my host, who, like Parson *Adams*, always wore his cassoc; but he did not read *Eschylus*. Alas! the old gentleman was not descended from the family of the Medici; nor would learning have been ever indebted to him for its revival.

"Mr. *Vandyke* was at least sixty; yet if a colt, a pig, or any other quadruped entered his paddock, he sprang from his seat with more than youthful agility, and vociferously chased the intruder from his domain. I could not but smile to behold the parson running after a pig, and mingling his cries with those of the animal!"

HOBART CORRESPONDENCE

Mr. Van Dyke spent the last two years of his life in New York City, where he died on September 17, 1804, at the age of sixty-four years. A notice of him in "The New York Evening Post" says: "He was possessed of an affectionate heart and excellent understanding. He discharged with zeal, fidelity and ability, the duties of his calling. In private life he was esteemed by all to whom he was known."

ST. ANN'S CHURCH, BROOKLYN, NEW YORK

TRADITIONALLY, services were established in the small village of Brooklyn, opposite New York, about 1766, but there is no record in the letters of missionaries in Jamaica and Hempstead, or other towns in that vicinity, of any visits or services. The clergy of Trinity Church, New York, were too busy caring for the needs of their parishioners in the growing city, to cross the East River for any stated ministrations of the Church. The probable origin of such an assertion is the presence with the governor, at some public function, of clergymen of the Church of England. From the settlement of Brooklyn by a company of Walloons in 1636 until 1660, the few inhabitants crossed the river to worship in one of the Dutch churches, or went to the old Flatbush church, five miles distant. The Rev. Henry J. Solinus was the first minister of Brooklyn, arriving from Holland in 1660. The earliest known services of the Church of England in the village, which then had only sixty houses, and the same number of families, were held by the Rev. James Sayre for the British garrison in the Old Dutch Church, on Fulton Street. Mr. Sayre is said to have been born in New York City on January 19, 1745. He was of Scotch parentage, and a brother of the Rev. John Sayre, a highly esteemed clergyman of the province of New York and colony of Connecticut. He was graduated from the College of Philadelphia in 1765, Bishop White being one of his classmates. Mr. Sayre studied law, and was admitted to the bar in New York City in 1771. In 1774 he went to England and was ordained deacon and priest, and on September 21, 1774, was licensed by the Bishop of London to officiate in the Plantations. He became missionary in "Fredericksburgh Precinct," as the region east of Poughkeepsie, Fishkill, and Peekskill, bordering on Connecticut, was called. The approach of the Revolution made it impossible for him to continue services. In 1775 he was made chaplain of a Loyalist battalion, a portion of the command of Colonel Oliver de Lancey. For the troops stationed in Brooklyn, Mr. Sayre officiated in the Dutch Church after 1778. It was under him that a congregation was gathered at the Ferry, and so acceptable were his services that he continued to officiate for five years. He was a preacher of force and originality, and read the service with devotion and understanding. In the baptismal register of St. Ann's Church is

HOBART CORRESPONDENCE

a copy of the baptismal certificate of John, son of John and Helena Van Nostrand, dated August 20, 1783, and signed, "James Sayre, Minister of the Church at Brooklyn Ferry."

Upon the evacuation of New York by the English garrison, on November 25, 1783, Mr. Sayre accompanied the troops to New Brunswick, and settled upon a tract of land granted him by the English government. He found the conditions of life in a new country unpropitious, and as no parish was offered to him in his new home, returned to the United States in the spring of 1784, and in June took charge of Trinity Church, Brantford, Christ Church, Guilford, and St. John's Church, North Guilford, Connecticut. He was very energetic, and had the esteem of the people in his parishes. In July, 1786, on the recommendation of Bishop Seabury, who calls him "a worthy and prudent man" with "a good understanding," he was made rector of Trinity Church, Newport, Rhode Island. An unpleasant and bitter controversy with several of his parishioners, principally concerning the revision of the Prayer Book which had been made at Philadelphia in 1785, made his life and that of the people unhappy for two years, when the pastoral relation was dissolved through Bishop Seabury's intervention. In 1790 Mr. Sayre became rector of Christ Church, Stratford, Connecticut. His opposition to any revision of the Book of Common Prayer, even when conducted as that of 1789 had been, was constant and bitter. At the Convocation of the Clergy held at Newtown on September 30, 1790, for the purpose of ratifying the action of the representatives of the Diocese of Connecticut at the General Convention of 1789, Mr. Sayre read a formal "Protest" against the general constitution, and the alterations in the Book of Common Prayer. This led to many angry debates, in pamphlet and by word of mouth, so that Mr. Sayre, at Easter, 1793, was forced to resign. He spent the remaining years of his ministerial life as rector of St. Paul's Church, Woodbury. He persuaded the congregation to join with him in protest, and to refuse to submit to the Bishop and other authorities. In July, 1794, however, Woodbury acceded to the constitution and Prayer Book. Mr. Sayre was a wanderer once more, and preached in many places of worship, denouncing the Bishop and clergy. Traces of him may be found at Greenfield Hill, Stratfield (now Bridgeport), and other places. He died on February 18, 1798, in the fifty-third year of his age, and was buried in Fairfield, Connecticut.

ST. ANN'S CHURCH

In 1784 the Rev. George Wright, a native of Ireland, a man of elegant manners and great learning, ordained in his native country, took charge. The congregation at first worshipped in the parlours of the dwelling-house of Garrett Rapelye, at what is now No. 43 Fulton Street, but increased so largely that when the building was about to be taken down, they found in March, 1784, a meeting-place in a large barn on the land of Henry Middagh, at the corner of Fulton and Henry Streets. His wife, Mrs. Sarah (Ryerson) Middagh, was the first communicant in the parish. In a short time a better building was secured, a structure erected by the British for barracks on the southwest corner of Fulton and Middagh Streets. Another migration was made about 1786 to a "Union house of worship," which had been built on a portion of Mr. Rapelye's land, opposite Clark Street on Fulton Street. This edifice, with much of the property of its former owner which had been confiscated, was purchased by Comfort and Joshua Sands. By them the building was given to the congregation, and after some alterations was used for several years. It was one of the first churches consecrated by Bishop Provoost. On April 23, 1787, the parish was incorporated as the Episcopal Church of Brooklyn, and the following trustees were chosen: John Cornell, Joseph Sealy, Matthew Gleaves, Joshua Sands, Aquila Giles, Henry Stanton, John Van Nostrand.

Mr. Wright resigned in the summer of 1789, and after a short stay in Jamaica is said to have gone to Halifax, Nova Scotia. He was succeeded by the Rev. Elijah Dunham Rattoone, a graduate of the College of New Jersey in 1787. For five years he did faithful service, and was endeared to his people. In 1792 he became professor of Greek in Columbia College. His reputation as a scholar and a preacher was very high, as the positions he afterward filled testify.

The Rev. Ambrose Hull, a native of Cheshire, Connecticut, was his successor. He was a graduate of Harvard College in 1785, was made deacon by Bishop Seabury on October 12, 1788, as recorded, and was sent to officiate at Redding Ridge. He was ordained priest on June 7, 1789. He resigned late in 1791. It is probable that he soon after came to Brooklyn. He gave up this growing parish in January, 1793, and went to the south. He seems to have been a man of considerable ability, and agreeable to those who were under his pastoral care. His name does not hereafter appear on any Clergy List. He is said to have become

HOBART CORRESPONDENCE

a planter and to have entered into politics. He died about 1821 in East Florida, having held for some time the office of judge.

The Rev. John Doty, a native of New York City, and formerly rector of St. Peter's Church, Peekskill, and St. George's, Schenectady, and then missionary at Sorel in Canada, went to Brooklyn in 1793, but appears to have remained only a short time, when the Rev. Samuel Nesbitt, who had been a physician of prominence in New Haven, and was made deacon and ordained priest by Bishop Seabury in October, 1788, was chosen rector. During his administration the parish was reorganized on June 22, 1795, under the law then recently passed. It received the name of St. Ann's Church. The saint thus honoured was not the mother of the Blessed Virgin Mary, but a living one, Ann, the wife of Comfort Sands, a liberal benefactor of the parish. Mrs. Sands was one of those women who spent their time in ministering to the needs of others, and has left behind her a fragrant memory. These officers were chosen:

Wardens: John Van Nostrand and George Powers.

Vestrymen: Joshua Sands, Joseph Fox, Aquila Giles, Gilbert Van Nostrand, Paul Durell, William Carpenter, John Cornell, and Robert Stoddard.

At this time the church was thoroughly renovated and painted blue. Dr. Nesbitt seems to have continued the practice of medicine during the whole period of his rectorship. Upon his resignation in 1798 he removed to New York, where he remained until his death, about ten years after. His successor was the Rev. John Ireland, the son of an English officer, who was ordained by Bishop Provoost in 1792. He was a man of pleasing appearance, a preacher and pastor of remarkable vigour and originality, and the church building soon became too small. The village was growing rapidly, and Mr. Ireland had strong and constant support for all his plans for the enlargement of the work. Joshua Sands, who had always been a generous friend, gave a plot of ground on Sands Street between Fulton and Washington Streets. In 1804 a stone church was built upon this, sixty feet in length and forty feet in width, facing Sands Street. Mr. Ireland, in his report to the Convention of New York in 1804, gives these statistics: "Families, seventy, communicants, seventy-seven." The church was consecrated by Bishop Moore on May 30, 1805, by the name of St. Ann's.

Some unpleasant occurrences, which made prominent members of

ST. ANN'S CHURCH

the parish hostile to him, caused Mr. Ireland to resign in 1807. He spent some months at Jamaica, and was displaced from the ministry by Bishop Moore in April, 1809. His subsequent life was spent as a chaplain in the navy. He died at the Naval Academy, Brooklyn, on March 25, 1822.

The Rev. Henry James Feltus, born and educated in Ireland, was then chosen as rector. In his first parish, at Swedesborough, New Jersey, he had developed an extraordinary aptitude for pastoral work. During his incumbency of St. Ann's there was a very large and permanent increase in the congregation and in spiritual activity. On June 15, 1814, Mr. Feltus resigned, solely, it is said by the historian of St. Ann's, because his salary was "insufficient with the greatest industry and economy for the support of his growing family." He became rector of St. Stephen's Church, New York City, where he remained until his death on August 24, 1828. The Rev. John Prentice Kewley Henshaw, a native of Connecticut, who had been made deacon by the Rt. Rev. Dr. Griswold on June 13, 1813, then took charge of St. Ann's. He was plain, simple, and direct in his sermons and pastoral exhortations. He introduced prayer-meetings and other religious gatherings, which displeased some who were strict followers of "Church Order," as the historian says, and disliked this "Methodistical sort of preaching." Mr. Henshaw's friendship for Christians in other communions and holding "Union Meetings" was another cause of complaint. Mr. Henshaw maintained his own position, and was supported by the greater part of his congregation. He was ordained priest by the Rt. Rev. Dr. Hobart, on June 13, 1816, in St. Ann's, and in July, 1816, instituted as rector. In the summer of 1817 he accepted the rectorship of St. Peter's Church, Baltimore. He became a leader among Evangelical Churchmen. He was elected Bishop of Rhode Island in June, 1843, and consecrated on August 11, 1843. He died on July 20, 1852, in the sixty-first year of his age.

The Rev. Hugh Smith, a graduate of Columbia College in 1813, and made deacon by the Rt. Rev. Dr. Hobart on September 29, 1816, took charge of the parish in July, 1817. He was young, enthusiastic, and evangelical. He left a permanent impress on St. Ann's by establishing, in 1818, a Sunday School. It was first held in the public school-house at the corner of Concord and Adams Streets, afterward in Steward's Alley, and later in a school-room in Middagh Street.

HOBART CORRESPONDENCE

At first scholars were received from every Christian body, but disagreements arising, it was found best to confine membership to the children of those who were Churchmen or had no religious preference. The children were from the poorer class exclusively, for the educational value of the Sunday School as a teacher of religious truth had not then been realized. Mr. Smith was well adapted to conduct such a school. While he made full proof of his ministry, he was conscious that there was a lack of harmony among the people, and impatience with his statements of divine truth and methods of administering the parish. Mr. Smith was ordained priest by Bishop Hobart in St. Ann's Church on October 6, 1819. Under these circumstances he accepted a call to St. Paul's Church, Augusta, Georgia, where he remained until 1831. He was rector of Christ Church, Hartford, from 1831 to 1833, when he went to New York as pastor of the Mission Church of the Holy Evangelists. In 1837 the new parish organized near the seminary, and called St. Peter's, completed its edifice in Twentieth Street, and Mr. Smith became rector. After a very acceptable ministry of twenty-one years, he died on March 1, 1858.

In November, 1819, the Rev. Henry Ustick Onderdonk, a native of New York, a personal friend of Bishop Hobart, whose endurance had been fully tested by his work as missionary at Canandaigua, in the western part of the state, was made rector. He was a graduate of Columbia College in 1805, studied medicine, and practised for some years. He was made deacon by the Rt. Rev. Dr. Hobart on December 8, 1815, and ordained priest on April 11, 1816. Mr. Onderdonk was strong mentally and physically. Under him there was very great prosperity. The insecurity of the church building, the walls of which had been injured in 1808 by an explosion in a powder-house near by, made a new church necessary. The site chosen was immediately in the rear of the stone church, with the front facing Washington Street. It was built substantially, the foundation of stone and the superstructure of brick. It was ninety feet long and sixty-eight feet wide; the height to the top of the eaves was thirty-four feet; a square tower rose forty-six feet above the roof with a wooden parapet. The style was romanesque, and there were one hundred and fifty pews. The corner-stone was laid on March 31, 1824, by the rector in the presence of many of the clergy, the officers of the parish, and a large assembly of people. It was completed in the following year, and was conse-

ST. ANN'S CHURCH

crated by Bishop Croes of New Jersey, acting for the diocesan, then in Europe, on July 30, 1825. Although in 1826 a new parish, named St. John's, was formed by the Rev. Evan M. Johnson and some of the communicants attached themselves to it, the mother church was well filled.

A new parsonage was built in 1826 on Fulton Street, opposite Clark Street. Upon his election as Assistant Bishop of Pennsylvania in 1827, Dr. Onderdonk resigned. He was consecrated in Philadelphia on October 25, 1827. The House of Bishops in 1844, under admitted charges of intemperance, suspended him from the functions of the sacred ministry. He was restored in 1856, and died on December 6, 1858.

Professor McIlvaine of the West Point Military Academy was chosen as rector, and entered upon his duties in the fall of 1827. His reputation was enhanced by his work in St. Ann's. A native of Burlington, New Jersey, a graduate of the College of New Jersey, he was made deacon on June 28, 1820, and took charge of Christ Church, Georgetown, District of Columbia, of which he became rector on his ordination to the priesthood on March 20, 1821, by the Rt. Rev. Dr. Kemp of Maryland. In 1825 he was appointed professor of ethics in the United States Military Academy at West Point. Here he gained a remarkable influence over the cadets. Professor McIlvaine revived the Sunday School, which had languished, and began a Bible Class. In 1828 a Sunday School building was erected adjoining the church, on the corner of Washington and Prospect Streets. Frederick F. Peet, as superintendent, working with the rector, made the Sunday School the largest in Brooklyn. In 1831 Professor McIlvaine was elected to the Episcopate of Ohio, declared vacant by the resignation of Bishop Chase. As there was some doubt of the validity of the election, the Convention in 1832 again chose Dr. McIlvaine. After a long debate in the General Convention of 1832, covering the whole subject, Professor McIlvaine, with the Bishops elect of Vermont, Kentucky, and New Jersey, was consecrated on October 31, 1832, in St. Paul's Chapel, New York City. Bishop McIlvaine had a stormy yet brilliant episcopate. He died at Florence, Italy, on March 13, 1873. When Bishop McIlvaine's resignation took effect, in July, 1833, the Rev. Benjamin Clarke Cutler, a native of Jamaica Plain (now in the city of Boston, Massachusetts), was chosen as rector. Mr. Cutler was a graduate of Brown University, Providence, Rhode Island. He was made deacon

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by the Rt. Rev. Dr. Griswold on September 19, 1822, and was ordained priest in March, 1825, by the same bishop. He took charge of Christ Church, Quincy, Massachusetts, where he remained until 1830, when his health compelled his withdrawal. After temporary incumbencies in Saco, Maine, and Loudoun County, Virginia, he entered upon mission work in the city of New York in the Church of the Evangelists. His efforts were very successful. Mr. Cutler spent the remainder of his life in Brooklyn, winning for himself the admiration and confidence of the whole city. Under him St. Ann's had its fullest development. He died on February 10, 1863. The present rector emeritus, the Rev. Dr. Reese F. Alsop, says of him:

"To fill the place which had been filled by McIlvaine and Onderdonk, both of whom had passed directly from the pulpit of St. Ann's to the Episcopate, was, the new rector felt, not easy. An entry in his diary speaks of the people as being hard to please. None the less he did fill the place, and fill it well. For nearly thirty years he went in and out before the people, preaching faithfully and acceptably the truth as it is in Jesus, ruling well the flock of God committed to his care, leaving behind him the tradition of a tender, loving, painstaking pastorate, and of a life so pure and gentle that none named him but to praise. His ministry was a blessing, not only to this Parish, but to the Church at large, and to the whole community in which he lived. It illustrated, not only as did the two which preceded it, the power of ability and eloquence in the pulpit, but also the still greater power of a pastorate of souls. Among his first acts was the establishment of a second Sunday-school. Formed from the overflow of the first, it steadily increased in size and interest, and found before long a home in a second story built for it in the old Sunday-school building. It was known as Sunday-School No. 2, and continued in existence until finally merged in the one of the new church."

In 1864 the Rev. Lawrence H. Mills became his successor. Mr. Mills was for a time rector of St. John's Church, Hartford, which he resigned in April, 1867, and then went to Oxford, where he became professor of the Zend language, and spent the remainder of his life at that university. The Rev. Dr. Noah Hunt Schenck of Emanuel Church, Baltimore, was then called, and instituted on May 30, 1867. Before Mr. Mills left the parish, a movement for a new church in a more desirable location had been commenced. Ground was purchased

ST. ANN'S CHURCH

on the corner of Clinton and Livingston Streets. A chapel was erected in 1866, and on June 5, 1867, the corner-stone of the new church was laid. Its architecture is elaborated, decorated Gothic, the material brown stone, trimmed with a lighter shade. The church was finished and opened on October 20, 1869. Dr. Schenck was a man of magnetic presence, a clear preacher, a keen debater, and under him the new venture was made successful. The old church was kept open, and hearty services were maintained in it. The pressure of financial obligations upon the parish was great, and efforts to remove all encumbrance were frequently made. Finally, on May 29, 1878, a gift of seventy thousand dollars from Robert Fulton Cutting, a son-in-law of Dr. Schenck, in memory of his wife, upon condition that the full amount due should be secured and the church be forever free, brought the desired relief. The church was consecrated by the Rt. Rev. Dr. Littlejohn, Bishop of the diocese, on Ascension Day, May 7, 1880.

Upon April 15 of the same year, the last service was held in old St. Ann's, the property having been condemned for the approach of the Brooklyn bridge. Dr. Schenck died suddenly on January 4, 1885, in the fifty-ninth year of his age. A vacancy of a year ensued, during which Dr. William West Kirkby officiated. Upon Ascension Day, 1886, the Rev. Dr. Reese F. Alsop of Grace Church, Southwark, Philadelphia, entered upon a rectorship which was continued for twenty years. In December, 1906, he was granted leave of absence for a year and accompanied Dr. Lloyd upon a missionary tour around the world. During that time he offered his resignation, and was made rector emeritus. In 1907 the Rev. Colin Campbell Walker became the rector.

The parish reported for 1911 one thousand and fifty-one communicants.

[REPORT FROM ST. ANN'S CHURCH, BROOKLYN]

RETURN of marriages, baptisms & deaths, from the meeting of the last convention to the present day, extracted from the parish register of St. Ann's church, Brooklyn, Long island.

HOBART CORRESPONDENCE

Baptised—Adults 8—children 14—Total	22.
Marriages	12.
Deaths	7.
Confirmed	118.

Brooklyn the 5 Oct^r 1802

Number of Communicants 53

JOHN IRELAND Rec^r

The congregation of St Ann's church has been rapidly growing in numbers for some years past. It promised to be, in the course of a few more years, under favourable circumstances, the largest Epis: congregation in the state, excepting those of N. York. It is now stationary & must necessarily remain so, or fall into decline. This is owing to the inconvenient site & size of the present building, to its being in a state of decay, & to the want of ability in the members, (not withstanding their very spirited exertions) to erect, without some foreign assistance, a new church which shall be more centrally situated, & of enlarged dimensions.

The congregation have to effect this purpose, subscribed about \$4000, but that sum is deemed insufficient.

Endorsement:

Returns from St Ann's Church Brooklyn L. Island

ANNOTATION

John Ireland.

For sketch of John Ireland see page 74.

MENZIES RAYNER

MENZIES RAYNER was born in South Hempstead, Long Island, on November 23, 1770. After a course in the schools in his native town he was ordained at Lynn, Massachusetts, when twenty years old, a Methodist preacher by the well-known Francis Asbury, the first among the Methodists to assume the title of Bishop. He was assigned to the Massachusetts Circuit, and was a persistent and zealous worker in his appointed field. Upon his transfer to the New Jersey Circuit, he became more fully acquainted with the doctrines of the Church, probably through his friend, the Rev. Samuel Spraggs, formerly a Methodist minister, who succeeded the Rev. Dr. Chandler as rector of St. John's Church, Elizabeth Town, New Jersey, in 1791. Upon the death of Mr. Spraggs in 1794, Mr. Rayner was asked to receive holy orders that he might become rector of that parish. On October 25, 1795, he was recommended by the Standing Committee of the Diocese of New Jersey for deacon's orders, and duly made deacon and ordained priest by the Rt. Rev. Dr. Provoost of the Diocese of New York. The exact dates cannot be ascertained. He took his seat in the Convention of New Jersey, held in St. John's Church, Elizabeth Town, on Wednesday and Thursday, June 1 and 2, 1796, after his letters of orders had been read.

Mr. Rayner was a good pastor and an acceptable preacher. He was a man of genial disposition and a pleasant companion. Under him St. John's was prosperous and progressive.

On July 12, 1801, he was elected rector of Christ Church, Hartford, Connecticut. At that time the parish was in many respects the most important in the diocese. The men who were connected with it were leaders in social and business life. A church building of wood, which was said to be the "handsomest then in the place" had been completed in 1795. It was consecrated by the Bishop of the diocese, Dr. Jarvis, on November 11, 1801, in the presence of a large congregation and many of the clergy. Mr. Rayner at once took a commanding position in the diocese, was twice Convention preacher, engaged actively in the controversies between Churchmen and the "Standing Order," and had the respect and esteem of his brethren. For more than ten years he worked faithfully for the upbuilding of the Church in Hartford and its vicinity. The parish at Warehouse Point, now

HOBART CORRESPONDENCE

St. John's, was established partly by his efforts in ministering to the few Churchmen there. In the fall of 1811 he left Hartford and accepted the rectorship of St. Paul's Church, Huntington. Here, in a rural community, he became active in town and county matters as well as in his Church work.

For some years he held the office of postmaster. But he performed his ministerial duties until about 1825, when his brethren perceived that in his revolt from the stern tenets of Calvinism which he had all through his ministry opposed, his sermons and private instructions to his flock were tinged with the doctrines of that body of Christians known as Universalists. At a meeting of the Standing Committee of the diocese held on November 7, 1827, the case of Mr. Rayner was considered. Two other charges besides that of holding Universalist doctrine, officiating without using the liturgy of the Church, and conduct unbecoming the character of a Christian minister, were laid before it by two persons, one a priest, the other a layman. The committee took no action, as it understood from the Bishop that Mr. Rayner was ready, under the provisions of Canon 7 of the General Convention of 1820, to make a declaration of his determination no longer to officiate in the Church. He soon after sent his formal renunciation to the Rt. Rev. Dr. Brownell, Bishop of the diocese, who then formally suspended him from the holy ministry. His former associates, both the Bishop and clergy, still held him in esteem, and honoured him for following his convictions of truth and duty. He became minister of the Universalist Church in Hartford, where he remained until 1831, when he settled in Portland, Maine. His closing years were spent near New York City, where he died on November 22, 1850, having nearly completed his eightieth year. When in Hartford Mr. Rayner published several sermons and some poems for occasions.

[FROM MENZIES RAYNER]

Hartford Oct. 5th. 1802.

MY DEAR SIR,

YOUR favour by Mr Barry was very acceptable, I often regret that I hear from you so seldom, and that I have

MENZIES RAYNER

not the advantage of your company as heretofore, I covet that spirit of industry and enterprise exhibited by you, but how to attain unto it I find not. I have a large field before me in this place, and perhaps I may say white already unto the harvest. Besides Hartford, I have attended during the summer season, and preached a third sermon at Windsor about 12 miles distant. Nearly one hundred families have already united, and I am to go up on monday next to give them a lecture, and organize them into a regular Episcopal Society. They intend to build a Church next Spring. My congregation here is large and respectable. I thank you for the Catechisms you was so good as to send, I have attended considerably to catechising since I have been here. M^{rs} Rayner is pretty well recovered she rode out to day for the first time, our Child is 4 Weeks old, our other Children are in good health. M^{rs} Rayner joins in best respects to M^{rs} Hobart, please to present my regards to Bishop Moore, D^r Beach and D^r Boden, M^r Hammersley and Family.

Yours sincerely

M. RAYNER

The Note of 20 Dls. was duly received.

No superscription.

ANNOTATIONS

Edmund Drienan Barry.

See sketch of Edmund Drienan Barry which precedes his letter of September 16, 1805.

St. John's Church, Warehouse Point.

The allusion was to the congregation at Warehouse Point, in the town of Windsor, organized in the same year, 1802, as St. John's Church.

HOBART CORRESPONDENCE

Rebecca Rayner.

MENZIES RAYNER married Rebecca, daughter of Daniel and Rebecca (Rohde) Bontecou. She was born in New Haven, Connecticut, on March 13, 1777. Her father was descended from Pierre Bontecou, a Huguenot gentleman, who, with his wife Marguerite, came to America about 1689. The family were prominent in the Huguenot Church of New York. The father of Rebecca was a graduate of Yale College in 1757, and a member and vestryman of Trinity Church, New Haven. He was a sergeant in the French army for some years. He died in 1778, in his thirty-ninth year. His daughter was married at Enfield on July 15, 1795, to Menzies Rayner, who was then a candidate for Holy Orders.

Mr. Rayner died in New York, November 22, 1850, but his wife survived him nearly twelve years, dying in New York, May 22, 1862.

Their children were:

MIRIAM POWELL, born in Elizabeth Town, New Jersey, on December 3, 1796. She died unmarried on October 31, 1881.

CAROLINE STARR, born in Elizabeth Town, New Jersey, on April 2, 1799. She married John Peck Burritt of Newtown, Connecticut. She died at Stoughton, Wisconsin, on September 21, 1882.

DANIEL BONTECOU, born in Elizabeth Town, New Jersey, January 14, 1801; died in Hartford, Connecticut, December 1, 1801.

BENJAMIN LESTER, born at Hartford, Connecticut, September 7, 1802. He married Mary Merritt of Portsmouth, New Hampshire. He studied law. He wrote a eulogy of Thomas Jefferson, published at Hartford by subscription. He removed to New York City, where he died on November 29, 1862.

WILLIAM CHARLES, born at Hartford, Connecticut, September 5, 1804; died there December 10, 1805.

DANIEL OLCOTT, born at Hartford, May 26, 1806. He married Frances Case of Windsor, Connecticut, who died July 20, 1872.

REBECCA BONTECOU, born at Hartford, June 19, 1808. She died unmarried at Westborough, Massachusetts, October 12, 1881.

MENZIES, Junior, born at Hartford, Connecticut, March 20, 1810. He was a bookseller, printer, and publisher in Maine. He married Ann Elizabeth Stevens of Portland. He removed to New York, and became a bookkeeper in Peter Cooper's iron and rolling mill.

MENZIES RAYNER

MARY MARTHA, born at Huntington, Connecticut. She died in Washington, District of Columbia, on October 18, 1866. Her husband, Lucius Bonaparte Alleyn of Hartford, Connecticut, died at Washington, August 17, 1876.

JANE ELIZABETH BARRY, born in Huntington, Connecticut, May 19, 1815. She married George Gilman Warner of Walpole, New Hampshire. She died at Westborough, Massachusetts, on July 25, 1885.

WILLIAM CHARLES, born at Huntington, Connecticut, on April 17, 1817. He studied music, and became an organist as well as a music teacher. He was living in Janesville, Wisconsin, in 1885.

CORNELIA SHELTON, born at Huntington, Connecticut, January 12, 1820; died July 4, 1824. [*See Bontecou Genealogy, p. 81.*]

Benjamin Moore.

For sketch see Volume II, page 230.

Abraham Beach.

See sketch which precedes his letter of May 16, 1827.

John Bowden.

See sketch which precedes his letter of August 15, 1809.

Andrew Hammersley.

See sketch which precedes his letter of June 14, 1820.

CHARLES FENTON MERCER

CHARLES FENTON, a son of Judge James and Eleanor (Dick) Mercer, was born at Fredericksburg, Virginia, on June 16, 1778.

The family had long been distinguished. His grandfather, John Mercer, emigrated from Dublin, Ireland, in 1704, in his twenty-first year. He became a noted lawyer. His work, "Abridgement of the Laws of Virginia," first published in 1737, remains standard. In 1758 the third edition was supplied to every acting justice in Virginia at the public expense. A tract written by him in opposition to the Stamp Act was very popular. He engaged largely in public affairs. He was the secretary of the Ohio Company, and had large business and landed interests both in Virginia and Ireland. John Mercer died in 1768. James Mercer was liberally educated, and graduated from the College of William and Mary. In 1756, when only twenty years old, he received a captain's commission, and was placed in command of Fort Loudoun, near Winchester, Virginia. He studied law at the close of the French and Indian War, and sat in the House of Burgesses for twelve years as representative from Hampshire County, and for two years in the Virginia Convention, which succeeded it in 1774. He was elected in 1779 to the Continental Congress, but resigned in November, when he was elected a judge of the General Court and member of the Court of Appeals. He presided over the court with grace and dignity. He was considered an able judge, whose decisions were clear and sound. As a lawyer he had a high reputation. He drew and witnessed the will of Mrs. Mary Bell Washington, the mother of General Washington. He died in 1793. Mrs. Mercer died in 1780. It is understood that the children were brought up by their uncle, Muscoe Garnett of Elmwood, Essex County, Virginia. They were given every possible advantage. The college chosen for the young Charles Fenton was that which attracted most strongly the planters and professional men of the South, the College of New Jersey, commonly known as Nassau Hall. It was while there that Mr. Mercer formed with Mr. Hobart the friendship of which such fond expression is given in this correspondence. Upon his graduation Mr. Mercer offered his services to General Washington, a personal friend of his father, for the war which then seemed inevitable with the French Republic. They were

CHARLES FENTON MERCER

at once accepted, and he served as a lieutenant and captain of cavalry. In 1802 he visited Europe. His letters show the object of his voyage. Upon his return he made for himself a home in Loudoun County, Virginia, where he built a mansion, which he named Aldie, in commemoration of his supposed descent from the Mercer family of Scotland, whose home was Aldie Castle. Around this residence grew up a village. He practised law with success, took an intelligent interest in public affairs, and in 1810 was elected to the House of Delegates of the Virginia legislature. During the War of 1812 he was aide-de-camp to Governor Barbour, and was commissioned successively as major, colonel, and brigadier-general. While he saw little actual service, he showed bravery and gallantry whenever he engaged in any action. General Mercer continued in the legislature until 1817. He was a useful member and interested in practical subjects. The need of better educational advantages in his native state strongly appealed to him, and he sought on several occasions to increase the small Literary Fund by certain fees and fines which were ordered by the legislature, on his motion, to be given to it. His study of the subject of education led to the drafting of a plan for a University of Virginia, which was to have affiliated with it colleges and schools in several parts of the state. His plan was thorough and comprehensive, and provided ways and means for carrying it out. The plan was received with great favour, and was but slightly modified by those to whom it was shown. On February 24, 1816, this resolution was passed :

“Be it resolved by the General Assembly, that the President and Directors of the Literary Fund be requested to digest and report to the next General Assembly a system of Public Education, calculated to give effect to the appropriations made to that object by the Legislature, heretofore, and during the present session, and to comprehend in such a system the establishment of one University, to be called, ‘The University of Virginia,’ and such additional Colleges, Academies, and Schools as shall diffuse the benefits of education throughout the Commonwealth; and such rules for the government of such University, Colleges, Academies, and Schools, as shall produce economy in the expenditures for the establishment and maintenance, good order and discipline in the management thereof.” [*University of Virginia*, by David M. R. Culbreth, p. 92.]

HOBART CORRESPONDENCE

In February, 1817, the report and bill were presented, discussed, and adopted by the House of Delegates. The bill was defeated in the Senate, on political grounds, by a tie vote. Two years later, when the Republicans were in power, a bill drawn by Thomas Jefferson was adopted, and to him was given the title, Father of the University of Virginia. While Jefferson's plan differs in some respects from that of General Mercer, particularly in making no provision for subsidiary schools or general education, it is still regarded as a wise and well-considered outline for a course in higher education. Educational writers of the present day are agreed that the creation of the University of Virginia grew out of the agitation for better schools and colleges led by General Mercer. In 1817 the general was elected to the House of Representatives in the United States Congress. He found there a place for which he was well fitted, and while far from being a mere talking member, was recognized as a student of political conditions whose opinions were to be respected and whose few speeches were weighty and convincing. Although a Federalist in politics, he supported the administrations of Monroe and Adams. In 1826 General Mercer delivered before the trustees, faculty, and literary societies of his Alma Mater, an address upon "Popular Education," which was received with great favour. In its printed form he appended his draft of the bill for the organization of the University of Virginia and affiliated institutions. During his congressional career he was chairman of the committee on the District of Columbia. His portrait, with those of other chairmen of that committee, is hung in the engineering building of the city of Washington. In 1839 he retired from public life. He was given a public dinner by his friends, neighbours, and political associates in Loudoun County, at which his course was heartily approved and warmly praised. In the same year he removed to Tallahassee, Florida, where he was cashier of a bank. His residence in the far South continued for only a few years. He then purchased land on the south side of the Kentucky River, not far from its mouth, near Prestonville and opposite Carrollton. Here he built a house and engaged extensively in farming. His interest in public affairs continued, and by his pen and in correspondence with friends he made known his views on the military and political topics of the day. He had been a member and firm advocate of the American Colonization Society from its foundation in 1816, and was instrumental in organizing the Colonization Society

CHARLES FENTON MERCER

of Virginia, of which both he and his brother-in-law, James Mercer Garnett, were vice-presidents.

In 1853, on behalf of the Colonization Society, and at the request of many influential men, both in the South and in the North, he visited Europe to plead with the authorities of the various countries for the abolition of the slave trade. He was received most courteously, and was treated with marked consideration, even at the court of St. Petersburg. He made a deep impression, and received assurances of careful deliberation upon his propositions. By his writings and public utterances he contributed largely to the formation of public opinion against the continuance of slavery in any form.

Upon his return he made his home with the Rev. John P. McGuire, principal of the Episcopal High School of Virginia, situated on the beautiful estate known as Howard, near the Virginia Theological Seminary at Alexandria. Mr. McGuire's first wife was General Mercer's niece. Here he passed four years in quiet content. He died May 4, 1858, having nearly reached his eightieth birthday. He was buried at Leesburg, Loudoun County, near his old home at Aldie.

General Mercer was a vestryman of Shelburne Parish from 1815 to 1839. He was a delegate to the Convention of the Diocese of Virginia, and represented the diocese in the General Convention in 1817 and 1820.

General Mercer is described as small in stature, and stout in proportion to his height. He was a man of varied learning and brilliant in conversation. Other letters of General Mercer, as well as some to him from John Henry Hobart, will be found in Dr. McVicar's "Early and Professional Years," pages 363-365, 450-460. He never married.

General Mercer published, in addition to the Address on Education, these two works: "Report of a Committee on the Establishment of a National Observatory," March, 1826. [*See Silliman's Scientific Miscellany, in Yale University Library, vol. xii.*]

"An Exposition of the Weakness and Inefficiency of the Government of the United States of North America. Printed for the Author, 1845." It was reprinted in London in 1863.

HOBART CORRESPONDENCE

[FROM CHARLES FENTON MERCER]

D^r Hobart

Bowling-green Oct. 14. 1802

I HAVE been about to write to you every day, for two months past, but my examination, a journey of six hundred miles, & much perplexing business have prevented me from indulging my wishes. *Oh Hobart! I have felt with you thro' your late afflictive bereavement, and my tears have fallen at the recollection of the first of women. I trust the God who has taken her to himself, has supported you in the hour of trial; and that you have found in that Gospel you pathetically recommend to all who hear you, a consolation for your irreparable loss.* How full of sorrow is this world! And can we desire & retain in it the pious soul which has worked out her salvation, and hovers at the gate of heaven to receive her immortal crown? How selfish are those tears which humanity sheds at the death of a virtuous friend!

My moments for writing are already run out! D^r Hobart direct a few lines to me at Philadelphia to inform me when the English packet will sail from New York for Falmouth, and the price of a passage in her. It is important for me to receive this intelligence. I pray you not to delay it a single mail after you have it in your power to communicate it. Direct your letter to the care of Mr Robertson.

With what delight shall I behold my long absent I fear my almost forgetful friend! But I will not remonstrate. That you may be happy [*torn*] the constant and fervent prayer of your

Affectionate

CH^s F. MERCER.

Remember me affectionately to Mr^s. Hobart, and kiss my goddaughter for me.

No superscription.

CHARLES FENTON MERCER

ANNOTATIONS

Death of Mrs. Rebecca Smith.

The reference is to the death of Mr. Hobart's beloved sister Rebecca. Late in June, 1802, Mr. Hobart received a message that his sister was dangerously ill. He hurried at once to Frankford, where he remained until the end came on July 7. These letters to his wife, taken from McVickar's "Professional Years," page 192, show his strong affection, and also his sense of a divided duty, that to his family at New York, and his mother and sister at Frankford. See note on page 13 and sketch on page 300, Volume I.

Frankfort, July 1st, 1802.

MY DEAR GOODIN,

I AM rejoiced to find by your letter that you are as well as when I left you, and that our darling, Jane, is as usual.

My sister I think is weaker than when I came, but her fever has in a considerable degree yielded to some powerful medicines which she has been taking. It is possible she may recover—our wishes catch at every favourable appearance. God grant they may not be blasted! Though exceedingly weak and depressed, she is perfectly sensible, and discovers the ardent tenderness of her heart by her solicitude for the happiness of those she loves. She often speaks of you, whom she loves for your own sake, and as the wife of her beloved brother. It seems impossible for me at present to leave her, and I must therefore repress my earnest desires to embrace you and my sweet Jane. Do not let her forget her papa. You must try to keep up your spirits, and not confine yourself—yield to invitations to go abroad—confinement will injure both your spirits and your health. Do write to me again immediately.

I have written to Dr. B., that I shall not be in New-York next Sunday, I conclude I can be spared, as Trinity Church is to be shut up, and Dr. Blackwell, I understand, is in New-York.

My dear Goodin, has the prayers of her affectionate,

J. H. HOBART

HOBART CORRESPONDENCE

Frankfort, 5th July, 1802

I WAS disappointed in not receiving a letter this morning from my dear Goodin. I am anxious to hear of your health and that of our little darling, and I must hope that I shall receive a letter from you by the next mail.

Sister continues exceedingly weak and low, though the physicians encourage the hope that for a few days past the symptoms, of her disorder have been rather more favourable than before. For my own part I am almost afraid even to hope. It gives me inexpressible pleasure to find her mind perfectly composed, and that the religious principles, which she hath long cultivated, support her in this trying period. Nothing but a wish to cherish these religious hopes, and thus to soothe the illness of a beloved sister, could reconcile me to a separation from you. When I consider how strong her affections are, and how numerous the ties that attach her to the world, I am disposed to bless the divine goodness which inspires her with so much resignation. May God still raise her a blessing to her family and friends.

I must endeavour to see you this week, though I cannot name the day. It will most probably be toward the close of the week. I often think of my Goodin and our dear infant, and commend them to the Divine protection and blessing.

Your sincere and affectionate,

J. H. HOBART

From a manuscript volume containing her poems, in the possession of Mrs. Smith's grandson, William Alexander Smith of New York City, is taken this tribute by her brother, the future Bishop, which was published in the newspapers of the day :

"Died, in the vicinity of Frankford on the 7th inst. in the 42^d year of her age, Mrs. Rebecca Smith, wife of Robert Smith, Merchant of this city.

"Let the husband and family whose hearts are pierced by the stroke that severed from them, in the meridian of her days, the most devoted and affectionate of Wives, the most anxious, tender and faithful of Mothers ; let the relatives, to whom she consecrated an affection, the exalted fervours of which, glowed through every period of her life, and beamed even from the gloomy bosom of disease—let the friends, who were the objects of an attachment the most steady and disinter-

CHARLES FENTON MERCER

ested—let the numerous acquaintance, who witnessed the uniform and tender efforts of a heart supremely desirous to dispense happiness—let those of them who have viewed the productions of her vigorous and cultivated mind, and been roused and melted by the impassioned effusions of an imagination, penetrating and tender—let those bear witness to her singular worth. Ah, she has received a plaudit that time cannot affect! HE, whose service she chose in early youth, to whom she fled with renewed penitence and faith, under dispensations that blasted her early joys; animated by whose Spirit, she afterwards unweariedly devoted her exertions in encouraging and consoling human woe. HE, who witnessed the un murmuring patience with which, she sustained the wasting ravages of insidious disease; who inspired the fortitude with which she anticipated the dissolution of the numerous and tender ties, that attached her to life—HE, her compassionate SAVIOUR, whose all sufficient grace was her stedfast trust and solace, has received her to his eternal rest. Humbly and faithfully she served him; the work he assigned her is done; her soul is at peace in the bosom of her LORD!”

In the same volume is found a description of Mrs. Smith's personal characteristics from the pen of her eldest son, Robert Hobart Smith:

Mrs. Smith was in her person about the middle height of Women; of a delicate figure, and had a countenance expressive of intelligence and sensibility but not remarkable for beauty.

Her manners were graceful, refined, and accomplished. Her deportment always amiable and dignified, she had a disposition, which was eminently calculated to communicate happiness, and she took delight in doing so. Her mind, was improved by well chosen reading, to which she devoted a considerable portion of her time, her habits were pious, and her taste highly correct.

Strict and moral views and of great decision of character. These qualities have long been lost, except in the sad remembrance of departed enjoyment, to her surviving friends. But they are occupied in the communion with the spirits of departed worth, in the eternal world, and the goodness of Heaven permits those, from whom she has been severed on earth to cherish the hope that a stroke like that, which has sent her from their arms, may hereafter be the means of their eternal reunion.

R. H. S.

HOBART CORRESPONDENCE

Packets for Falmouth.

A careful examination of the shipping advertisements in the New York papers for 1802 and 1803 shows that there was then no regular line of packets to Falmouth, England.

The collector of the port of New York has given from the official records this information, under date of April 25, 1911:

“We fail to find any record or entry of ships or packets making clearance from New York, to Falmouth, in the year 1802, but do find the following names of vessels in March, 1803, that made clearance from this port for Falmouth:

Ship ‘Hope’	Pickens, Master.
Sloop ‘Sea Flower’	Merrill, Master.
Sloop ‘Peggy’	Badeau, Master.
Sloop ‘Democrat’	Merritt, Master.

“Neither the firm which cleared the vessels nor the owners of the same are matters of record.”

In the archives of the General Post Office, London, there is a mass of correspondence relating to the packet service not only between London and New York, but between London and Charles Town, South Carolina. The Falmouth Packet Office Letter-Book, 1778-81, treats of the arrival of the American mails, sailing of packets, capture of packets, complaints of smuggling by packets, and such kindred subjects. The Falmouth Account Book, 1773-85, contains the accounts of monies received and expended for the service, including receipts for passengers, letters, and freight to and from Falmouth, New York, Charles Town, and the West Indies, together with the charges for victualling passengers and other incidental charges.

James Robertson.

For sketch see Volume I, page 51.

The God-daughter of Charles Fenton Mercer.

The eldest child of John Henry and Mary Goodin (Chandler) Hobart was Jane Chandler, who was born on March 8, 1801, and baptized in Trinity Parish, New York City. She died on October 7, 1832.

ROBERT SMITH

[FROM ROBERT SMITH]

Philad^a 26th October 1802

DEAR SIR

SINCE the receipt of your esteemed favor of the 13th Ult^o I have been so much indisposed with a violent Cold & inflammation in my head & breast, that it has been out of my power to write, & it has entirely frustrated my intended jaunt to New York. I have now the pleasure to inform you that I am in a fair way of getting the better of my Complaints, after the loss of near 100 Oz^s of Blood & being almost starv'd. I have been so salivated that I have had no appetite for these 4 weeks past which has weakened me very much, so that I write with difficulty, my Family are still at Frankford where I intend they shall remain for a few days untill the Fever subside it has reather increased lately there has been 31 Deaths in the last 48 hours ending yesterday We have had some frost last even^g which I hope will check it, it gives me pleasure to find my Dear Robert is still so well satisfied with his Situation, but I am much afraid his Ardent disposition will induce him to do too much, & as D^r Rush justly expresses it, he has a mind, like certain persons Sword, too Sharp for the Scaboard, this disposition will perhaps want a gentle curbing least it should tend to make him too Sedentary he writes so much that his hand degenerates I would wish him to improve particularly in this & Arithmatic & the Mathematicks by & by, as you cannot attend to these branches so well yourself, perhaps it would be well to let him go half days to some good capeable master in those branches. I will thank you to purchase a Set of the Spectator for him & any other useful Books you may think propper, also a p^r of half boots, & let him have one Dollar p^r month for pocket money to spend as he may

HOBART CORRESPONDENCE

judge proper, he is so good a Boy that I would wish him to want for nothing that may be necessary or useful I hope he will grow up & be a comfort to us all, & be an example to the rest of his Brothers & Sisters, who are all very good. Anna is Still with M^{rs} Rivardi, learning French, music & plain Sewing, half days & with M^r Jaudon the other part, attending to reading, writing & cyphering. Will has grown a good boy & I have no doubt will be a good scholar. Mrs. Barnet with Betsys assistance manages them & the affairs of the Family tollerable well, so that I am as comfortable as I could expect in my Situation. I was very much disappointed in not having the pleasure of Seeing you this Season as I had intended, I have no doubt it would have been of great service to me, in removing me from Sceines which tended to increase my complaint Please to give my Respects to M^{rs} Hobart & believe me to be

Yours Affectionately

ROBERT SMITH

P. S. Your Mamma Still continues to get better, your Brothers Family are all well, they have not yet removed to town

Superscription:

THE REV^d M^o Jⁿ^o H. HOBART, New York

ANNOTATIONS

Robert Hobart Smith.

For notice see page 61.

Benjamin Rush.

For sketch see Volume I, page 234.

ROBERT SMITH

The Spectator.

This famous publication succeeded "The Tatler," which was brought to a close January 2, 1711. On March 1, 1711, was published the first number of "The Spectator," which at once gained such a popularity that over twenty thousand were sold in one day. It lasted till December 20, 1714. Of the six hundred and thirty-five numbers published, two hundred and seventy-four were contributed by Addison under the initials forming the name of the muse, C.L.I.O.; two hundred and forty by Steele; thirty-seven by Budgell; eleven by Hughes; twenty by other known contributors, and fifty-three by unknown contributors. The papers in "The Spectator," especially those contributed by Addison and Steele, have been considered as models of English prose, and the study of their style has been enjoined on all students.

Anna Potts Smith.

For notice see page 64, and of the other children of Robert and Rebecca Smith see Volume II, pages 119 and 184.

Mrs. Rivardi.

For notice see page 64.

Daniel Jaudon.

Daniel Jaudon and his wife had a Young Ladies' Academy at No. 167 Arch Street, Philadelphia, from 1799 to 1801, when it was removed to No. 229 Arch Street. Mrs. Jaudon died in the following spring, and was buried from Christ Church on April 1, 1803. Mr. Jaudon published in 1806, "A Short System of Polite Learning, being An Epitome of the Arts and Sciences for the use of Schools." It is well compiled, touches upon almost every subject taught, and is especially clear in its outline of the history and government of England. In his preface to this work, evidently based upon an English one, Mr. Jaudon says:

"It is therefore of primary importance that our youth be early and well instructed: and in order to this, suitable books are essentially necessary; and every one who contributes even 'a mite' towards furnishing them, renders an important service to society. Under the influence of this sentiment, and urged by frequent solicitation, the revision and enlargement of this little volume has been attempted: and, not-

HOBART CORRESPONDENCE

withstanding the incompetency of the agent, and his embarrassment through want of time for such an undertaking, he flatters himself, that something has been done for the interests of science, and the diffusion of *useful and polite learning*. This must be his apology, (if he needs one) both for what he has undertaken, and for what he may have failed to accomplish.

“*The Arts and Sciences*, by being wrapped up in the learned languages, and obscured by a multitude of technical terms, have long been held beyond the reach and capacity, not only of youth in general, but of maturer years also; especially where the advantages of education have been limited. This epitome, however, will, it is hoped, bring them to the level of the most moderate capacity; and, without much expense either of time or money, furnish a tolerably correct outline and general idea of all the principal branches of useful and polite literature.

“Should any inquire why we have not entered more fully into the different branches, or why some have been extended more than others, we answer—Our plan was to give outlines only, not minutiae; but, as our book is designed for the benefit of schools, and as there are several important branches of knowledge, upon which we have no other treatise than this for school use, we have ventured a little to expand some, whilst others of equal or even greater importance, have been proportionably contracted, both because we have them in other books, and because it was impossible to bring them at sufficient length into this.”

Mrs. Barnett.

For notice see page 64.

Elizabeth Smith.

For notice of Elizabeth Smith, commonly called Betsey, see page 63.

CHARLES SEABURY

CHARLES, the youngest son of the Rt. Rev. Samuel and Mary (Hicks) Seabury, was born at Westchester, New York, on May 20, 1770. He was well educated under the charge of his father, and pursued his theological course under the Rev. Dr. Richard Mansfield of Derby and the Rev. Dr. William Smith, then of Narragansett, Rhode Island. He was made deacon in Christ Church, Middletown, in company with Daniel Burhans, June 5, 1793. The year of his diaconate was spent at Ripton, now Huntington, where he took charge of St. Paul's Church. He then assisted his father in St. James's Church, New London, and in the fall of 1795 took charge for six months of Grace Church, Jamaica. He was highly appreciated, and was about to be called as rector when the sudden death of his father, February 26, 1796, called him home. In March, 1796, he was elected as successor of his father in the rectorship. He was ordained priest July 17, 1796, in St. George's Chapel, New York City, by the Rt. Rev. Dr. Provoost, Bishop of New York. Mr. Seabury was an admirable parish priest, faithful and painstaking, and the people of St. James's had a real affection for him. In 1814 he removed to Long Island as rector of Caroline Church, Setauket. In this sequestered spot, with all the varied duties which come to a country clergyman, he passed the thirty remaining years of his life. In 1843 he resigned, but still lived in the town. The end came December 29, 1844, in the seventy-fourth year of his age and the fifty-first of his ministry. Of him, Bishop Onderdonk said that he had done his Master's work unweariedly, disinterestedly, and with no small share of trial and self-sacrifice. Dr. Hallam, one of his successors in the rectorship of St. James's, says in his "Annals: " "His was the fate of too many of our clergy even now, whose life is but the trial of the varieties of starvation, and it is believed that his removal to Setauket brought with it little alleviation of his condition, so that his whole life, that of a good, kind-hearted, sensible and faithful man, was but a long struggle with adversity, which after being maintained for more than half a century with a zeal and ardor which trouble and privation could not abate, and age could scarcely dull, has ended at last we doubt not in a better and enduring substance."

He is the third in that remarkable line of clergymen which included the first missionary at St. James's, New London, the Rev. Samuel Sea-

HOBART CORRESPONDENCE

bury, the Bishop, the Rev. Charles Seabury, the Rev. Dr. Samuel Seabury of the General Theological Seminary, and the present senior professor of the seminary, the Rev. Dr. William Jones Seabury.

Charles Seabury married Ann, daughter of Rosewell Saltonstall. Their children were:

SAMUEL, born June 9, 1801; died October 10, 1872.

CHARLES SALTONSTALL, born December 10, 1802.

WILLIAM, born March 30, 1805.

EDWARD, born May 14, 1807.

RICHARD FRANCIS, born July 21, 1809.

MARY ELIZABETH, died in infancy.

[FROM CHARLES SEABURY]

New London Octo^r. 31st 1802

REV^d & DEAR SIR

THIS will be handed you by my Father in law M^r Rosewell Saltonstall, who is now moving his family to New York. As both he & M^{rs} Saltonstall have long been pious & exemplary communicants in this church, I feel anxious that they should be known & noticed by some of the Clergy where they are going. M^r S. has I think been upwards of twenty years the Senior Warden of this Church, & while the affairs of this world went well with him, he freely & largely gave, for the support & honour of religion. Adversity has now however, spread her vail over him, & he has nothing left to give, but his own pious example & fervent wishes for her prosperity. The aids of religious consolation, they both highly value, & as they have ever been in the habit of being visited by their Minister, & are withal extremely fond of the company of the Clergy, I hope I shall not ask too great a favour, in requesting you as often as convenient to call & see them.

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CHARLES SEABURY

M^{rs} Seabury joins me in best respects to M^{rs} Hobart & believe me to be your

affectionate brother

CHA^s SEABURY

Their house is N^o 86 Pearl Street.

No superscription.

ANNOTATION

Rosewell and Elizabeth Saltonstall.

Rosewell, a son of Gurdon Saltonstall, was born in New London, Connecticut, August 29, 1741. He married on March 4, 1763, Elizabeth, a daughter of Matthew Stewart of New London. Their children were:

ELIZABETH.

RICHARD R.

ROSEWELL.

ABIGAIL.

ANN.

HANNAH.

WILLIAM.

MATTHEW STEWART.

MARY, married John Fell of New York.

FRANCIS WALTER.

Rosewell Saltonstall died in New York City, January 12, 1804.

Mrs. Saltonstall died in 1817. They are buried in Trinity Churchyard.

Ann, daughter of Rosewell and Elizabeth (Stewart) Saltonstall, married the Rev. Charles Seabury. For notice of their children see page 108.

DANIEL NASH

DANIEL, the youngest son of the nine children of Jonathan and Anna Maria (Spoor) Nash, was born at Great Barrington, Massachusetts, on May 28, 1763. His ancestors had been sturdy yeomen in Massachusetts for several generations, and his grandfather was one of the early settlers of the town. His father was a man of very marked individuality, held many town offices, was for a long series of years the chief justice of the peace, and was a member of the convention which framed the Constitution of the State of Massachusetts. After pursuing preliminary studies in the schools of his native town, he entered Yale College, New Haven, from which he was graduated in 1785. It is said that he united with the college church during his college course and intended studying for the Congregational ministry. It is certain that he never officiated, and was soon after his graduation principal of an academy at Pittsgrove, New Jersey. In his chosen career he was successful. He removed to Swedesborough, New Jersey, where he gained a still higher reputation as a teacher. Here he came under the influence of the Rev. John Croes, rector of Trinity Church, afterward Bishop of New Jersey, who had also taught in the academy. Whether Mr. Nash's change of religious views is to be attributed to him or not, certainly he became a devout and sincere convert to the doctrines of this branch of Christ's Church. In 1794 he removed to New Lebanon Springs, New York, then beginning to be a fashionable resort, and opened an academy. It was a part of the extensive charge of the Rev. Daniel Burhans of St. Luke's Church, Lanesborough, Massachusetts, seven miles away over the Taconic Mountains. As Mr. Burhans could not officiate frequently, he asked Mr. Nash to read service on the other Sundays, which he did very acceptably. At the end of three years his friend urged him to enter the ministry. It is said that while in New Jersey he had studied under Mr. Croes, and been admitted as a candidate for holy orders. His visit to Bishop Provoost in the winter of 1797 was a pleasant one. He passed the required examinations successfully, and was made deacon in St. Paul's Chapel, New York City, on February 8, 1797. He was given the large territory southwest of Albany in Otsego County, then rapidly being settled, as his field of labour. Dr. Burhans, in the course of a missionary tour through western New

DANIEL NASH

York, had noticed the spiritually destitute condition of this section, and knew that the simple, unaffected devotion and direct manner of presenting truth of his young lay assistant would be well adapted for bringing people to a sense of their religious duty.

Mr. Nash closed his profitable school at New Lebanon in the spring of 1797, and went into the wilderness, sharing all the privations and inconveniences of such an existence. He made his home at Exeter in a log cabin. He went from settlement to settlement wherever he could find any to listen to the preached Word and receive the Sacraments of the Gospel. He combatted prejudice and ill-will; he circulated books and tracts, above all the Holy Bible and Book of Common Prayer. Wherever it was possible he organized a parish. From house to house he baptized the children, heard them say their catechism, and gave to young and old, strong and true instruction in the ways and doctrine of the Church of God. Bishop Chase thus speaks of him in his "Reminiscences:" "The writer does not pretend to more sensibility than falls to the lot of most men; but there was something in the meeting between Mr. Nash and himself of a peculiar character, and calculated to call forth whatever of moral sensibility he possessed. It was a meeting of two persons deeply convinced of the primitive and Apostolic foundation of the Church, to which, on account of its purity of doctrine and the Divine right of its ministry, they had fled from a chaos of confusion of other sects. They were both missionaries; though the name was not yet understood or appreciated. The one had given up all his hopes of more comfortable living in a well-stored country at the East, and had come to Otsego County to preach the Gospel, and build up the Church on Apostolic ground, with no assurance of a salary but such as he could glean from the cold soil of unrenewed nature, or pluck from the clusters of the few scions which he might engraft into the vine, Christ Jesus. He lived not in a tent, as the patriarchs did, surrounded with servants to tend his flocks, and to milk his kine, and 'bring him butter in a lordly dish;' but in a cabin built of unhewn logs, with scarcely a pane of glass to let in light sufficient to read his Bible: and even this cabin was not his own, nor was he permitted to live in one for a long time together. All this was witnessed by the other who came to see him, and helped him to carry his little articles of crockery, holding one handle of the basket,

HOBART CORRESPONDENCE

and Mr. Nash the other, and, as they walked the road, 'talked of the things pertaining to the Kingdom of God.'

"The writer cannot refrain from tears in bringing to mind the circumstances attending this interesting scene — that man who was afterwards most emphatically called '*Father Nash*' being the founder of the Church in Otsego County; who baptized great numbers of both adults and children, and thus was the spiritual father of so many of the family of Christ, and who spent all his life and strength in toiling for their spiritual benefit; was at this period so little regarded by the Church at large, and even by his neighbours, that he had not the means to move his substance from one cabin to another, but with his own hands, assisted only by his wife and small children, and a passing missionary. Well does the writer remember how the little one-roomed cabin looked, as he entered it—its rude door, hung on wooden hinges, creaking as they turned; how joyful that good man was that he had been mindful to fetch a few nails, which he had used in the other cabin, just left, for his comfort in this, now the receptacle of all his substance. These he drove into the logs with great judgement, choosing the place most appropriate for his hat, his coat, and other garments of himself and family. All this while his patient wife, who, directing his children to kindle the fire, prepared the food—for whom? shall it be said a stranger? No; but for one who by sympathy felt himself more their brother than by the ties of nature, and who, by the example now set before him, learned a lesson of inexpressible use to him all the days of his subsequent life." [*See Sprague's Annals, vol. v, p. 435.*]

In October, 1801, he was ordained priest by the Bishop of New York, Dr. Moore. After this solemn act he seemed even more active than before. From 1807 to 1816 he baptized four hundred and sixteen persons. In 1811, with the hearty coöperation of Judge Cooper and his family, Christ Church, Cooperstown, was organized as the result of the work done by Mr. Nash for ten years. The affection felt for him by its members may be seen by the vivid portrayal of his amiable and self-denying characteristics as Parson Grant in James Fenimore Cooper's novel, "*The Pioneers*." He served as rector of Christ Church until his death. Without pause, without rest for any long period, the good priest went on his round of duty until the infirmities of age came upon him. Late in life he thus describes his methods, when urged to write a history of the Church in the region in which he had laboured:

DANIEL NASH

“This evening is the first time I have collected courage enough to give an answer to your kind letter—kind, although you urge me to perform a task which I have resolved never to perform. St. Paul looked on it as a foolish thing for him to boast of his labours and sufferings, his toils and afflictions. He did it however, for the sake of affording his friends an opportunity to vindicate his character. I have no such reason to influence me to write a History of the Church in this and the adjacent counties. To do it I must of course speak of myself; for I was the principal and only minister for many years. Happy years indeed—I never felt discouraged, neither did I feel alone. My wife was then living,—a noble spirited, sensible woman, who, in the room of feeling discouraged, was the first to cheer me on in my arduous labours. The country was then comparatively a wilderness—often she gave me a child, and then got on the horse behind me with another in her arms, and thus we would go to our public worship for a number of miles. She excelled in music, and I understood it well—we were never confounded in that part of the service; and when the congregation did not well understand how to make the responses, she always did it in a solemn manner. Through all kinds of weather, whether the place was near or remote, I was uniformly at the place, a short time before the people began to assemble. This gave me an opportunity to speak kindly to them, and to enquire in respect to their families. They judged me to feel interested both for their temporal and spiritual welfare; and they did not judge amiss. Whenever a door was opened to catechise, in public or private houses, I did it.”

After a serious illness at the home of his son-in law, Mr. Munroe of Burlington, Ostego County, in the spring of 1831, he rallied sufficiently to do some of his accustomed work. There was, however, a gradual failing, until the end of earth came, June 4, 1836, in the seventy-fourth year of his age. With his wife, he is buried in the churchyard at Cooperstown. In his Convention address for 1836, Bishop Onderdonk says:

“The venerable Daniel Nash, for nearly forty years a faithful missionary in the Counties of Otsego and Chenango, was, about four months since, taken to his rest. He received Deacon's Orders from the first Bishop of the Diocese, and went immediately to the extensive field of labour, in which, with a perseverance and fidelity wherein he set to his younger brethren a most worthy example, he continued to the last.

HOBART CORRESPONDENCE

The face of the country, the state of society, the congregations which he served, all underwent great changes; but still the good man was there, faithful to his post, true to his obligations, and eminently useful in his labours. The young loved him; the mature confided in him; the aged sought in his counsels and example right guidance in the short remainder of their pilgrimage. Parish after parish was built up on foundations laid by him. Younger brethren came in to relieve him of their more immediate charge, but still the good old man was there, labouring till the last among them; and long after physical disability forbade any frequent public ministrations, he would go from house to house, gathering the inmates around the domestic altar, giving great heed to that important branch of pastoral duty which he always loved, and in which he was eminently successful, — *catechizing the children*, and having some word of warning, encouragement, reproof, consolation, or correction for each, as each had need. It was ordered, in the course of providence, that I was, soon after his decease, in the district of country which had so long been the scene of his pastoral labours; and truly gratified was I to witness that best of testimonies to the virtues of the man, the Christian, and the Pastor, which was found in the full hearts, and the tender and reverential expressions, of the multitude who, to use the affectionate epithet with which for years they had delighted to know him, had been bereft of *good old Father Nash*.” [See *Sprague’s Annals*, vol. v, p. 439.]

Mr. Nash never published any sermons or books. He led too actively busy a life. He had, however, a keen sense of humour, as this incident shows:

“On a certain occasion when a number of clergymen were assembled for some purpose, and conversation began to flag, one of them, who was almost too diligent a farmer for the good of the Church, entertained the company with an account of his agricultural operations, and among other things of his successful management of sheep. Father Nash, whose heart was entirely devoted to his *Master’s* work, felt very little interest in all this; and when the enthusiastic farmer parson turned to him and asked — ‘What do you feed *your* lambs with, Mr. Nash?’ — the worthy missionary could not resist the temptation of administering a mild rebuke, and answered, ‘With catechism.’” [See *Sprague’s Annals*, vol. v, p. 436.]

DANIEL NASH

[FROM DANIEL NASH]

Exeter, Otsego County, Nov^r 6th. 1802.

REV^d & DEAR SIR,

NOT before the fourth of this month did your circular Letter arrive. I had written to you that I could not attend and I think I assigned the reason, however agreeable to see the Convention, yet perhaps it will be as well, to pay strict attention to my Congregations. It is as yet impossible to get a safe mode of conveyance for your Books. I thank you for the kind manner in which you have remembered me and I should be glad that you would have refunded to you whatever you have paid out for Books for me, when ever there is any Donation made to me at New York, as Bishop Moore assured me that I should be remembered. I was in hopes that by proper care I might have been in a situation not to require any further assistance, this was the reason why I wrote to you and Doctor Moore for the purpose of borrowing some Money. I had the hope of refunding it and not be any longer a burden to the Church. But if I mistake not I wrote the Reason in a former Letter.

I wish you to write me an Answer to the following Question. What would you do if a Person should present himself for Baptism and after examination, being approved of, he should require to be baptised by Immersion, would you comply with his request or not? I wish to know your opinion. With respect I am your obliged friend,—

DANIEL NASH.

Superscription:

THE REV^d JOHN H. HOBART, New York.
Esq^r. Smith.

HOBART CORRESPONDENCE

ANNOTATION

Richard R. Smith.

Richard R. Smith came from Burlington, New Jersey, in the winter of 1789-90, to the new town laid out on Otsego Lake by Judge William Cooper, and opened a store. He was prosperous from the commencement of his venture. In 1791 he was chosen the first sheriff of Otsego County. His father, Richard Smith, was a man of much importance in his day. He represented New Jersey in the Continental Congress from 1775 to 1776. With Major Wells he had surveyed the Otsego patent in 1769, and in 1770 secured from the patentees four thousand acres lying on both sides of the Otsdawa Creek. Upon another large tract on Otsego Creek in the town of Laurens he built a commodious mansion, which he named Smith Hall, which is still standing, having been purchased and restored by Willard V. Huntington. In 1790 Richard Smith removed with his family to Smith Hall and improved and cultivated his farm, until 1799, when he settled in Philadelphia. He did much to develop the valley of the Susquehanna.

ROBERT SMITH

[FROM ROBERT SMITH]

Philad^a 22^d November 1802

DEAR SIR

I RECEIVED your esteemed favor of the 8th Inst^t p^r the Rev^d Mr Bowen, who I had not the pleasure of seeing, as I was not in when he delivered your Letter, or I should have paid him some attention,—I have now the pleasure to inform you that I am allmost recovered from my complaint, tho still weak, & I am obliged to indulge myself by the advice of my Physicians as little as possible especially after night, I have still a little cold in my head, but very little cough, I have great reason to be thankful that I am so far recovered after the severe indisposition I have experienced, & being so severely handled by my Physitions, it gives me great pleasure to hear my Dear Robert is well & continues attentive to his Studys, your allowing him a fire in his room I approve of as he could not attend to his studies in the parlour, where he must meet with constant interuptions. I observe he has improved his hand writing he writes so many letters, that some of them are reather carelessly written, I am afraid that ardent spirit he possesses will lead him to attempt to do too much. I do not mean that he should attempt the mathematicks at present his mind is reather too young to attempt it yet. I am afraid the season is too far advanced for him to pay us a visit, if the weather should however continue good, I wish you would let him come on either with Miss Betsy Robertson or M^{rs} Stillis, or M^{rs} Ewing who are at M^r Abeals, we can Send him back by some good opportunity. We are very sorry we shall not have the pleasure of M^{rs} Hobart & your company soon.

The Children are all well, & do as well as could be expected, but they constantly want the attention & fostering hand of a

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Mother but why do I repine, I have still reason to be thankful for so many comforts that I enjoy, & that my life is spared to rear the tender shoots. give my Love to M^{rs} Hobart, & Believe me to be your Affectionate Brother.

ROBERT SMITH

Superscription:

THE REV^d JOHN H. HOBART, Greenwich Street, New York.

ANNOTATIONS

Nathaniel Bowen.

See sketch preceding his letter of April 20, 1808.

Robert Hobart Smith.

For notice see page 61.

Elizabeth Robertson.

For notice see Volume II, page 188.

Mrs. John Stillé.

Mrs. Stillis was probably Mrs. John (Wagner) Stillé. Her husband was a descendant of Olaf Stillé, one of the early Swedish settlers and large land-owners on the site of Philadelphia. John Stillé was a highly honoured citizen of the ancient town.

Hannah Ewing.

The Rev. Dr. John Ewing married Hannah, the eldest daughter of Jonathan Sergeant of Princeton, New Jersey. Dr. Ewing was a native of Nottingham, Cecil County, Maryland, where he was born on June 22, 1782. He studied at the academy of the Rev. Francis Allison in Philadelphia, and entered the College of New Jersey, from which he was graduated in 1754, while the college was at Newark under the presidency of Dr. Burr. He removed with it to Princeton, as tutor, resigning his position in 1758. In 1759 he was ordained a pastor of the First Presbyterian Church, Philadelphia. In 1773, in behalf of the Presbytery of Delaware, he went to England to solicit funds for

ROBERT SMITH

an academy at Newark, Delaware. While there he received the degree of doctor in divinity from the University of Edinburgh. A reply that he made to Dr. Samuel Johnson, whom he met frequently when in London, has become famous. At a dinner Dr. Johnson, in his most ponderous and vehement manner, was ridiculing and abusing the Americans for their rebellious tendencies. In his opinion they were stupid and ignorant. Dr. Ewing mildly interposed in favour of his countrymen. "You, Sir," said the great man, "what do you or any other Americans know; they never read?" "Pardon me, Sir," said the Marylander, "they read the 'Rambler.'" The lexicographer became silent, and later in the evening sought out Dr. Ewing. This was the beginning of a firm friendship. In 1779, when the charter of the College of Philadelphia was suspended by the legislature and the University of Pennsylvania created, Dr. Ewing became the provost. He continued in this office, filling also the chair of natural philosophy, until his death, September 8, 1802.

After his death his lectures on natural philosophy were published. Mrs. Ewing survived him many years.

John Neilson Abeel.

The reference is to the Rev. John Neilson Abeel, for sketch of whom see Volume I, page 232.

HOBART CORRESPONDENCE

[FROM DANIEL NASH]

Exeter Dec^r. 11th. 1802.

DEAR SIR,

I THANK you for the kind manner in which you remember me and would most gladly comply with your request in sending on your Books could I get a safe conveyance, when the Rev^d. Mr. Beasley gets to Albany I conclude that I can send them in a safe manner.

It affords much consolation in reflecting that a spirit of unanimity prevails among our Brethren of the Clergy, equally may I say that a Spirit of Concord prevails in my Congregations and I hope among all the People of the Church in this State.

I have observed with much satisfaction a Spirit of serious concern to extend among my People, and happy am I to tell you that it is quite remote from an intemperate heat, and sure I am that you would be happy to be with me & to spend an evening with those who would listen to your instructions with the utmost pleasure. When I first perceived it, I was fearful of Enthusiasm, the Books you have sent me however have had a salutary effect. I had procured one before you sent me any in the Summer Season, they are read with avidity, and I should be glad that you would call on Bishop Moore, for what expence you have been at, to be taken out of the Donation they have made me. I wish you to do it at this time as I have given direction to the Bearer of this, Cap^t. Garratt, to get it of our Good Bishop. I do not know however whether you designed them as a present or not. I wished you to send me those Books which would be useful and to take your pay whenever they made me a donation. You may remember that I mentioned this to you when in New York. I have put my Name in them and sent them from one House to another. I shall be

DANIEL NASH

gratified with an answer to the question I proposed in my last. I will then mention the reason why I trouble you by this request. When we behold the vicious and abandoned forsake their evil practices and become serious & sober Communicants, walking in Newness of Life, certainly we have reason to conclude that they are under the influence of the holy Spirit. How lovely is Man when the Spirit of God has breathed into him the Breath of eternal Life. I have desired Doctor Moore to thank the Trustees for their kindness, otherwise I should impose the task upon you. When I see you I will thank you as heartily as I can. May the Lord enable me to be thankful to him and to walk with him, with a grateful heart for all his goodness, for I am greatly blessed.

I have heretofore written to Doctor Beach and M^r Jones, they are Gentlemen whom I highly respect, but no answer returning, I have concluded that it would be needless to write again.

Let me hear from you whenever convenient and afford that consolation which you would wish were you in a retired situation. With esteem & respect I am your obliged

friend DANIEL NASH

Superscription:

THE REV^d. JOHN H. HOBART, New York.

Cap^t. Garratt.

ANNOTATIONS

Frederic Beasley.

See sketch which precedes his letter of November 9, 1803.

Religious Enthusiasm.

There is a constant reference in this correspondence to enthusiasm in religious worship, and that in deprecatory terms. It must be remem-

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bered that the word "enthusiasm" had then a special meaning. What the writers meant when they deplored enthusiasm was the hysterical behaviour in public worship which was so frequent in the gatherings of the Wesleyans or Methodists at that period. These excesses were looked upon by sober-minded Churchmen as not only often ludicrous and unseemly, but as utterly irreverent. For enthusiasm, in its proper meaning, no one was more conspicuous than Father Nash, who in the face of every difficulty planted the Church far and wide with a zeal and enthusiasm which could not be dampened.

John Garratt.

The first settlers within the limits of the town of New Lisbon were John Garratt and his wife. They were carried into captivity by the Indians. Edwin F. Bacon, in his brief sketch of Otsego County, gives this tradition: "It is related that when they saw the Indians approaching their cabin, Mrs. Garratt seized her clock and silverware and fled out at the back door, concealing the silver under an inverted pig trough, while the clock was hastily thrown over the garden fence. After an absence of seven years they returned to find their clearing covered with underbrush and weeds, but there, under the pig trough, was found the silver, and down by the garden fence the old clock."

It was after Captain Garratt, as he was known on account of his Revolutionary service, that the village of Garrattsville was named.

Abraham Beach.

See sketch which precedes his letter of May 16, 1827.

Cave Jones.

See sketch which precedes his undated letter of 1805.

PHELPS TO MOORE

[DAVENPORT PHELPS TO BENJAMIN MOORE]

Grimsby, U. C. December 15. 1802.

RIGHT REV^d SIR,

IN the course of the three preceeding months, by reason of the peculiar ill health of M^{rs} Phelps, I have been obliged to omit the performance of divine Service oftener than in any other the same space of time before. Indeed her debility has been such, and at times, attended with a degree of mental derangement, that I have been afraid of leaving her for even a few days. But thro' mercy, she now appears to be somewhat better; and I hope, in two or three days, again to set out on my tour to the frontiers of New York. But to recommence my journal.

Sunday Sep^r 19th read prayers and preached at Grimsby, and baptised two children. Monday 20th visited a sick family & baptised one child. Thursday Sep^r 23^d rode about eight miles, lectured on baptism, and baptised eight children. Sunday 26. unwell at home. Sunday Oct^r 3^d read prayers & preached at Grimsby. Friday Oct^r 8. sat out for the Grand River, and on Sunday the 10th read prayers & preached to an assembly of white people on the indian territory; and in the evening at the request of a number of mohawk Cheifs, read prayers and preached in their Church, and baptised one Child. Monday the 11th visited & lectured in a white settlement about six miles from their village and baptised two children. Tuesday y^e 12th visited a family five miles distant, and baptised five children.

After waiting two days for my interpreter who was too unwell to procede immediately, we sat out on the 14th for the Tuscorora village, to which I had been some weeks before invited, as stated in my former communication to your reverence.

THE RIGHT REV^d BISHOP MOORE.

HOBART CORRESPONDENCE

In about two hours after our arrival, the natives who were at home (about forty in number) many of them being out, making preparations for hunting) assembled. The meeting commenced by reading a selection of collects both in English & Indian, then a lecture to direct and establish their belief in one Almighty Creator and Governor of the Universe; which, after reading prayers in Indian, was closed with some observations on the fallen nature of man, & an intimation that at our next meeting should be explained to them, the recovery of man by Jesus Christ. After service they seemed inclined to sit & remain awhile; when I made some remarks to them on the bad effects of the use of ardent spirits, and expressed my sorrow for the murder of two squaws, which had been a few weeks before dictated by a woman of their nation, about forty miles distant, who of late professes the art of divination. After finishing my observations, one of the Indians present, seemed to be much affected, advanced to me & by my interpreter told me "he was heartily sorry he had been concerned in the murder, & hoped (poor creature) I would forgive him." I told him, if he heartily repented, and would lead a new life, God would forgive him; and added such further observations as I thought were suitable on the occasion. These people then formally returned thanks for my visit (which by the way was the first they had ever received from a clergyman) said they very much approved my advice, and earnestly requested me to visit them again. I ought here to mention, that some of these people, having heard of baptism, requested that it might then be administered to them, which I thought at that time proper to postpone, that they might be further instructed respecting that ordinance, previously to their receiving it.

Sunday October 17. did not attend any public worship, having returned home on the Friday evening preceeding & there hav-

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ing been no appointment. Sunday Oct^r 24. read prayers and preached at a settlement of white people on the Grand River & baptised one child.

Friday the 29. sat out again to visit the Tuscororas, where I tarried 'till the monday following. On Sunday after service these people professing their faith in Christ, & their firm belief of the doctrines of the Christian Religion, and requesting baptism, I administered that ordinance to twenty four (eleven adults & thirteen infants). Sunday Nov^r 11th arrived late the evening last past in the Tuscorora village, where I spent a laborious & I trust a useful day in instructing the natives, and baptised six, (five adults & one infant). These indians, manifesting a desire to have a school among them, I journied up the river to confer with the Mohawk Cheifs on the subject in order to obtain aid for them in building a house &c, and to agree with an intelligent Indian (Aaron Hill a Mohawk) to visit them and read prayers with and instruct them, in my absence, in the catechism &c. This man, with another Indian, have promised to comply with my request, in which I hope & trust they will be faithful. The following Thursday visited the Sick.

Sunday 14. M^{rs} Phelps ill health preventing my leaving home, read prayers at my own place. Sunday 21st 28th & Dec^r 5. M^{rs} P. continuing unwell, I remained at home.

Sunday Dec^r 12. read prayers and preached at Grimsby. This place is principally settled by people from the county of Sussex in New Jersey. Among them there is a respectable number of episcopalians who have often proposed that my residence should be fixed among them. They are so orderly and their habits are so agreeable that I feel disposed to spend as much time with them as may be consistent: —But, Sir, it appears to me that a greater field for usefulness is opening on the frontiers of New York, where, if by your Reverence it

HOBART CORRESPONDENCE

should be thought expedient, it would be agreeable to me to have my mission at present confined, provided a suitable support might be obtained. As I have before observed, there is in my view a high degree of probability, with pecuniary aid, that a few churches might be organized in that quarter, which, after a few years would become respectable. The Missionary there, stationed, might occasionally visit the poor natives on y^e frontiers.

Advice and instructions for the further prosecution of my duty would be most gratefully received, by,

Right Reverend Sir,

Your most dutiful Son & Serv^t in Christ

DAVENPORT PHELPS

Baptisms 50.

Superscription:

THE RIGHT REVEREND BENJAMIN MOORE D.D., Vesey Street, New York.

ANNOTATION

Aaron Hill.

The Editor is indebted to the Rev. Dr. W. M. Beauchamp, the well-known student of Indian history, for the following information:

“I have noted that Aaron Adekodara, Mohawk Turtle clan, 1754, and who was at Ft. Johnson, 1758, was probably ‘Young Aaron of the Hill’ in a day-book account of 1753. However this may be, Aaron Hill, or Thahanonghsongoghtha, treated with Pennsylvania in 1784. By a frequent change of prefix he was called Karongyote then. He was the first speaker at Ft. Stanwix in 1784, and was prominent in the Revolution, going afterward to Grand River, Canada, where he seems the Capt. Oghnasongeghton, one of those to whom the grant was made. In 1797 the heads of Mohawk families there gave Brant authority to act for them. First in the list was Aaron Hill, or Thahanonghsongoghtha, of the Turtle tribe. Another Aaron Hill, or Keaweardehson, was of the Wolf tribe, probably his son, as a father and son were never of the

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same clan. Indians often changed their names, and I bear the former name of an Indian friend. The most interesting note is from Mr. W. C. Bryant of Buffalo, who says that while waiting for a missionary at Grand River, 'the church service was read in the Mohawk tongue every Sabbath morning to a large and devout congregation. Capt. Aaron Hill, aforementioned, was the reader. In honour of the day he was wont to put an extra touch of vermilion on his cheeks, and discharged his sacred office with a dignity and an aspect of sanctity highly edifying. After the service the youth of the nation would assemble on the neighbouring common, and engage in the Indian game of ball, to which Capt. Aaron would lend the encouragement of his presence. He is remembered as a very grave and worthy man.'"

HOBART CORRESPONDENCE

[FROM DAVENPORT PHELPS]

Grimsby U. C. Jan^y 5. 1803.

REV^d AND DEAR SIR,

NINE weeks after taking my leave of you I reached Buffaloe creek, & proceeded on the way to my family from whom I had been absent three months and 14 days. The latter was the most fatiguing part of the tour, & I trust the most useful.

In the western counties several churches might have been formed while I was sojourning among them; but from prudential considerations this measure was postponed to a future day; — except in Onondaga, where there is as good a prospect of perseverance as the nature of the case, without a clergyman among them, will admit. About twelve miles east, and the same distance west, churches might likewise be immediately organized. But hoping to be able to return to them in the Spring, with a prospect of making my residence in that quarter permanent, I thought it adviseable to delay taking this measure 'till then; when I trust the inhabitants, if duly attended, may be persuaded to contribute liberally, (according to their ability) towards building Churches for their accommodation. They will probably be bitter spirited in regard to building *at the time of organizing*, than at any other season. With great cheerfulness shall I return to them so soon as I may be fortunately relieved from my unpleasant embarrassments, respecting which I have both conversed, with and written the Bishop. And as you have probably seen what I have written him on the subject, I beg you, Sir, to have the goodness to communicate to me your private opinion, what the issue may be.

The bearer, M^r Bates is my friend & neighbour, and being

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a respectable churchman, any letters or tracts may be safely forwarded by him to,

Rev^d & dear Sir,

Your very affectionate & obed^t Serv^t

D PHELPS.

Superscription:

REVEREND M^r. J. H. HOBART, New York.

Hon^d by }
M^r Bates }

ANNOTATIONS

Onondaga.

This description is found in the "History of Onondaga County," page 271:

"The town of Onondaga was formed from Marcellus, Pompey and Manlius, March 9, 1798. A portion of Salina was taken off in 1809, and a part of Camillus in 1834. About half of the Onondaga Indian Reservation lies in the southeast part of the town.

"The surface is mostly a rolling and hilly upland, separated into two ridges by the valley of the Onondaga Creek. The east ridge is rocky and broken, and the west is generally smooth and rolling. A fine wide interval extends along the creek, and is bordered by steep hillsides, the summits of which are from 200 to 400 feet high. A valley, forming a natural pass between Onondaga and Nine Mile Creeks, extends northwesterly through the town. Along the north line the highlands west of the valley descend abruptly to the north, presenting in some places the face of a nearly perpendicular precipice from 100 to 150 feet high. This declivity is known as Split Rock. Upon these cliffs is an outcrop of Onondaga limestone, which is extensively quarried for building purposes. In an irregular crack or seam which extends downwards in this ledge to the depth of 100 feet, ice remains during a greater part of the summer. The Split Rock stone quarry is near the northwest corner of the town. The stone was obtained here for building the locks upon the Erie Canal, and the aqueduct across the Genesee River at Rochester. The soil in the valley is a sandy and gravelly loam, and on the uplands a gravelly and clayey loam. It is

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rich and productive throughout the town, which is settled by an enterprising and independent class of farmers.”

Its earliest settlers were Ephraim Webster, Colonel Comfort Tyler, and General Asa Danforth, who came into the wilderness four years after the close of the Revolution. In this town the earliest church of any kind was St. John's, Onondaga, West Hill, which was organized by the Rev. Davenport Phelps on November 26, 1803. One of its wardens and firmest supporters was Reuben West, who was a prosperous merchant there. His eldest daughter married the Rev. George L. Hinton, who removed from Onondaga to New York City, was the first rector of St. Andrew's Church, Harlem, and died of cholera in 1832. While the parish appears to have prospered, it evidently needed some change, for it was reorganized in the summer of 1816, under the name of Zion Church. Its successive rectors were Ezekiel G. Gear, Milton Wilcox, Thomas K. Peck, Augustus L. Converse, John McCarty, George L. Hinton, John W. Cloud, Seth W. Beardsley, and Marshall Whiting. The services were finally given up in 1839. The bell of the old church was for many years in use in Trinity Church, Syracuse.

William Bates.

Mr. A. G. Doughty, archivist of the Dominion of Canada, has kindly supplied the following particulars regarding William Bates:

“William Bates came to Canada as a United Empire Loyalist and obtained land in Tp. of Saltfleet in County of Lincoln in 1798. He had two sons, John and Walter, who also settled in Saltfleet, having obtained each 200 acres of land as sons of a United Empire Loyalist.

“M. 185, p. 11. List of United Empire Loyalists in Upper Canada.

“Bates, William, Niagara District, Sergeant Queen's Rangers by O. C. 2-12-1806.

“Petition of William Bates praying for land in York. In his petition he states that he is a native of Connecticut and joined the King's forces in 1776 under Col. Rogers and afterwards was Sergeant in the Queen's Rangers under Col. Simcoe. Stayed in the service till the end of the War, had two brothers that died in the King's Service. Has a wife and five children and he resides at the head of the Delaware at the present moment but wishes to come into His Majesty's possession, York. 28-3-1798. Granted 500 acres under the new Regulations.

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“Petition of Wm. Bates of the Tp. of Saltfleet in the County of Lincoln praying for a lease of 21 years of the property and the land he holds since 1798 that belongs to the Government, 5-12-1806. Lease cannot be recommended, 17-2-1807.

“The petition of Wm. Bates of the Tp. of Saltfleet County of Lincoln, Innkeeper, asking that the land that was granted to him in 1798 under the New Regulations may be given to him as a military claimant free of charge, York, 7-7-1806.

“The petition of Wm. Bates of the Tp. of Saltfleet, Innkeeper, praying that his name be put on the United Empire Loyalist List, York, 2-12-1806. Recommended.”

JACOB MORRIS

GENERAL JACOB MORRIS, a son of the Hon. Lewis Morris, one of the signers of the Declaration of Independence from New York, was born in 1755 at Morrisania, New York. Intended for mercantile life, the attraction of the contest begun in 1775 made him a soldier. He served on the staff of General Charles Lee at Fort Moultrie and elsewhere in the south before the disgraceful retreat of that general at the battle of Monmouth. Afterwards he was on the staff of General Nathanael Greene during the southern campaign. At the close of the Revolution the State of New York granted to Lewis and Richard Morris a patent for thirty-five thousand acres of wilderness land in what is now Otsego County. Lewis Morris gave five thousand acres to his son, the general. In 1787 Jacob Morris came into the region by the way of Otsego Lake with Abijah Gilbert of Warwickshire, England, who had purchased one thousand acres of the Morris patent. A settlement was laid out, at first known as Butternuts, afterwards, and at present, as Gilbertsville. Both Mr. Gilbert and General Morris soon after made their permanent home on their own land, and gradually the whole tract was filled with a sturdy and thrifty population.

General Morris was a staunch Churchman, most hospitable, generous, and zealous for the prosperity of the Church in the diocese and country.

[FROM JACOB MORRIS]

Butternuts 6. January 1803

SIR

YOUR letter of 29 Novem^r last, informing me, that the Board of Trustees of the Protestant episcopal society for promoting Religion and learning in the State of New York had done me the honor to elect me an honorary member of that society, duly came to hand. I will with pleasure afford my public aid in support of the important objects of the institution in particular, and in promotion of the Interest of the Church generally.

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JACOB MORRIS

Ichabod B. Palmer of this Town a very worthy & respectable member of the church, has a son about 20 years of age he intended for the Ministry, but his limited circumstances, has prevented the prosecution of his design. Mr Noble Palmer, the young man, sustains a very fair character and is extremely anxious to prosecute his studies for that purpose; he is flattered with the hope of assistance from the above mentioned very laudable society of which you are the Sec'ry.

Mr. Palmer would be much obliged by an answer on the subject of his wishes.

I am respectfully Sir

Your ob. ser!

JACOB MORRIS

REV. JOHN H. HOBART

No superscription.

ANNOTATIONS

The Society for the Promotion of Religion and Learning.

The need of some organization by which young men seeking the ministry could be aided with modest additions to their income while engaged in study for the holy ministry, and the publication of books useful for instruction in the principles of the Church, were the chief reasons why members of Trinity Church, New York City, brought to the attention of the vestry the advisability of forming and endowing a society for these purposes. Dr. Berrian, in 1847, gave this account of its origin and progress:

“The Vestry of Trinity Church, forever anxious to discharge the high trust which in the providence of God had been committed to them, proposed a plan, on the 16th of August, 1802, for instituting a Society for the promotion of Religion and Learning, which after having been read and considered was agreed to, and the following trustees were appointed: the Rev. Drs. Beach and Bowden, the Rev. Messrs. Hobart, Jones, Harris, and Pilmore; Dr. John Charlton, Peter Kemble, Robert Watts, John Onderdonk, Frederick De Pey-

HOBART CORRESPONDENCE

ster, Richard Harison, Jacob LeRoy, Francis B. Winthrop, Matthew Clarkson, Herman LeRoy, William Jauncey, William N. Seton, Martin Hoffman, and John Jones.

“It was resolved at the same time, that the committee of leases should consider what measures should be taken towards the endowment and support of the said Society, and at the next meeting of the Vestry they reported that the following lots should be assigned to it for the purpose:

10 on Hudson-street.

6 on Beach-street, and

6 on (North) Moore-street, making in all 22 lots, which in the opinion of the committee would produce at that time upwards of \$1000 per annum, but at the present time perhaps threefold the sum; and they further recommended that one thousand dollars should be given to the institution for the immediate wants. To this liberal grant they added another of four lots more on Hudson-street, which must have considerably increased its annual income.

“The following were the objects for which the Society was originally established:

“To adopt measures in order to ensure a sufficient number and succession of pious and learned ministers of the Gospel, attached to the doctrines and discipline of the Protestant Episcopal Church.

“To afford assistance to such young men as are of good character and competent abilities, but in circumstances which do not admit of prosecuting the study of divinity without aid.

“To encourage those who may distinguish themselves by extraordinary attainments.

“To receive all donations for pious purposes, and to superintend the application of them.

“To provide funds for the procuring of a Theological Library; for the establishment of schools; and of one or more fellowships in Columbia College.

“And, in a word, to pursue a system of measures, whereby the situation of the Clergy may be rendered respectable, the Church obtain a permanent support, and learning and piety be generally diffused throughout the State.

“The plan of the Institution was evidently too large for its limited means, however sanguine the hopes of their increase from its original

JACOB MORRIS

endowment. But, in order to meet the views of the Founders, in some degree at least, these means were from time to time considerably enlarged. In 1805, it was resolved, to purchase for the Society the lease of a house and lot, in Murray-street, for a sum not exceeding one thousand pounds. Other sums of £1000, £800, and £300, on two different occasions, were granted to it shortly after its establishment. And finally, in 1808, the Vestry bestowed on the Society 6 more lots of ground, in Barclay, Warren and Greenwich, streets, the most valuable portion of the Church estate, yielding at the time a yearly rent of eight hundred and twenty-five dollars; in the confident hope that these rents, with their other funds, would afford a suitable provision for the propagation of the Gospel, and the other laudable purposes for which it was founded.

“The Institution has now been successfully engaged in the discharge of its duties for nearly half a century; and though time and circumstances have, in some of the details, occasionally modified its operations, yet the main features of the original plan for promoting religion and learning have been kept steadily in view, and the lavish bounty of Trinity Church has made it the instrument of incalculable good.”
[*Berrian's Sketch*, pp. 218, 221.]

A reincorporation having been thought advisable, this act was passed in 1839:

CHAP. 123.

AN ACT to incorporate the trustees of the Protestant Episcopal Society, for promoting religion and learning in the State of New-York

Passed April 4, 1839.

The People of the State of New-York, represented in Senate and Assembly, do enact as follows:

1. Thomas Lyell, Benjamin T. Onderdonk, James Milner, William Berrian, Thomas L. Ogden, James F. De Peyster, William Johnson, James Swords, Henry Anthon, Francis L. Hawks, William Bard, Richard J. Tucker, William H. Harison, Hugh Smith, Manton Eastburn, John McVickar, Thomas House Taylor, Edward Y. Higbee, Stewart Brown, John David Wolfe and Dayton Hobart, and their successors shall be and they hereby are constituted a body corporate, by the name of “the Protestant Episco-

Corporation
created.

HOBART CORRESPONDENCE

pal Society," for promoting religion and learning in the State of New-York, to be located in the city of New-York.

2. The objects of the said society are declared to be to facilitate to young men designed for the holy ministry, the means of literary and theological education, to aid in the support of missionaries among the destitute poor, or in the remote settlements within this state, and otherwise, to promote religion and learning within the same.

Objects of
the society.

3. The management of the affairs and concerns of the said corporation shall be vested in a board of twenty-one trustees, resident within this state. The individuals named in the first section of this act shall be the first trustees of the corporation.

Affairs how
to be man-
aged.

4. A majority of the trustees shall have power from time to time to enact by-laws, for the regulation and management of the affairs and concerns of the said corporation, and for the filling of vacancies in their board, also to prescribe the number and description, duties and powers of its officers, the manner of their election and the duration of their offices.

By laws.

5. For the objects designated in the second section of this act generally, or for any purpose connected with such objects, or any of them specifically, the said corporation shall have power from time to time to purchase, take and hold real and personal estate, and to sell, lease and otherwise dispose of the same, provided the aggregate clear annual value of such estate shall not exceed ten thousand dollars.

Real and
personal
estate.

6. The corporation hereby created shall possess the powers, and be subject to the restrictions and provisions contained in the third title of the eighteenth chapter of the first part of the Revised Statutes.

General
powers.

7. This act shall take effect immediately.

Act to take
effect.

Its chief work for many years has been the partial support of students and professors at St. Stephen's College, Annandale, and the General Theological Seminary. From 1865 to about 1880, an appropriation from its funds was the only amount available for the increase of the library of the seminary, the permanent fund for that purpose having been borrowed by the trustees in a time of financial distress.

As the canonical agent of the diocese for the distribution of funds

JACOB MORRIS

for theological education, it made statements to the Convention for a series of years.

Among its superintendents have been the Rev. Dr. John McVickar, the Rev. Dr. George F. Seymour, and the Rev. Dr. Andrew Oliver.

Bishop Seymour, in a memoir revised by him, says that when he succeeded the Rev. Dr. McVickar in 1869 as superintendent, he dispensed yearly more than twenty-five thousand dollars.

The present officers are:

President, the Rt. Rev. Dr. Greer, Bishop of New York.

Secretary and Superintendent, the Rev. Dr. William Jones Seabury.

Treasurer, William Harison.

Ichabod B. Palmer.

Ichabod B. Palmer removed from Connecticut to a farm in Otsego County. He was a devoted Churchman and a strong supporter of Daniel Nash. The interest in the Palmer family arises chiefly, however, from the work done by Solomon, the father of Ichabod B. Solomon was the son of Daniel and Elizabeth Palmer, born at Branford, Connecticut, April 6, 1709. He entered Yale, from which he graduated in the class of 1729. He studied theology, uniting in 1735 with the First Church of Christ in Branford. Soon after, he commenced preaching on Long Island in or near Huntington, and is supposed to have been ordained there as a Congregational minister. In March, 1741, he was a candidate for the parish of Cornwall, Litchfield County, Connecticut. He was installed on August 19, 1741. While a man of learning and a good preacher, he found that he was not in sympathy with many of the parishioners and clerical brethren who had been influenced and aroused by the great revival. In March, 1754, he declared for the Church of England, to use the phrase of the period. He went to England in the summer of that year, and was made deacon and ordained priest by the Rt. Rev. Dr. Zachary Pearce, Bishop of Bangor, acting for the Bishop of London. He was licensed to the Plantations. Upon his return he became itinerant in Litchfield County. It had been hoped that many of his old parishioners would follow him, and a mission was established in Cornwall. It was a disappointment to him that even his special friends remained Congregationalists. He laboured with much diligence and did good work throughout the whole region, making a wide circuit from his home at New Milford. In 1760 he

HOBART CORRESPONDENCE

became incumbent of St. Michael's Church, Litchfield. After the death of the Rev. James Wetmore of Rye, New York, in May, 1760, there was a long vacancy, but finally the Venerable Society, presumably at Mr. Palmer's request, appointed him in the fall of 1762. Shortly before receiving the official letter from the Society, the vestry had elected the Rev. Ebenezer Punderson of New Haven, as they had the right to do by the Ministry Act of 1693. Under these circumstances the vestry addressed a respectful letter to Mr. Palmer on February 21, 1763, asking him to yield to Mr. Punderson, or the parish would be hopelessly divided. Mr. Punderson wrote him to the same effect, and suggested, after consultation with the Rev. Dr. Samuel Johnson of Stratford, that Mr. Palmer should be stationed at New Haven. This arrangement was carried out to the advantage of both Rye and New Haven. Mr. Palmer had previously been appointed by the Society to Perth Amboy, New Jersey, under similar circumstances, but remained in Litchfield as the congregation desired. While in New Haven he made missionary visits to Guilford and Branford. His work was congenial to him and he performed it faithfully. Increasing bodily infirmities warned him that the charge at New Haven was too great. In 1766 he resumed the incumbency of St. Michael's, Litchfield, in succession to the Rev. Thomas Davies, a young man of the greatest promise. Here, after five years of hard work, he ended his earthly labours on November 21, 1771.

Noble Palmer (son of Ichabod Palmer).

Noble Palmer, son of Ichabod Palmer, did not carry out his intentions. He never entered the holy ministry, but his cousin of the same name, the son of Amos, did.

Noble Palmer (son of Amos Palmer).

Noble Palmer, the son of Amos, who was the brother of Ichabod Palmer, entered the ministry, and was made deacon by Bishop De Lancey, October 19, 1848. He had graduated three years before from Trinity College. He was ordained priest May 26, 1850. He was rector and missionary, Harpersville, New York, 1848-61; principal, Doolittle Institute, and rector, St. Clement's, Wethersfield Springs, New York, 1861-67; Grace Church, Nunda, and St. Mark's, Hunt's Hollow, New York, 1867-70; St. John's, Catherine, and St. Paul's,

JACOB MORRIS

Montour Falls (Havana), New York, 1870-80; curate of St. James's, Buffalo, New York, 1880-83; St. James's and St. Thomas's, Middleport, New York, 1883-88; rector, Grace Church, Randolph, New York, 1888-95. Died May 4, 1903, aged seventy-nine.

Dr. Hayes, in his "History of Western New York," page 213, bears witness to Mr. Palmer's work. He says: "Noble Palmer did most faithful work for fifteen years in one of the smallest and most secluded parishes, St. Luke's, Harpersville, once known as Ochquaga Hills, and afterwards for many years in other country Churches."

HOBART CORRESPONDENCE

[DAVENPORT PHELPS TO BENJAMIN MOORE]

New Amsterdam Buffalo Creek Jan'y 8th 1803.

RIGHT REV^D SIR:

AS I proposed in my last letter (Dec^r 15. ulto.) on the 19th instant I left home in order to visit the frontiers of New York. On my way, read prayers and lectured on baptism at Saltfleet, where several adult persons proposed to present themselves for that ordinance; but which was postponed for their further instruction.

On Monday proceeded on my way to the frontiers. On Tuesday & Wednesday at the Tuscorora village about ten miles South of Niagara Garrison. These Indians appear to be disposed to receive religious instruction, but at present are disturbed by the woman among them of their nation who professes the art of divination, & whose influence is manifest over about one half of them. This is the woman whom I have heretofore mentioned as having dictated the murder of two Indian women on the Grand River.

On my way through Tonnowanto village, which is inhabited by Senecas, I was disappointed of an Interpreter.

On Saturday the 25th Read prayers and preached at Southampton, twelve miles west of Genesee river. Sunday the 26th read prayers and preached at Hartford on the east side of the river and baptised thirteen children. Twenty five miles east of this place, at Canandaigua, a dissenting minister is settled. But, from thence westward, in this state the country is entirely destitute. Among the Inhabitants are a number of influential characters, and others who are episcopalians. They manifest a disposition to organize themselves into a church; and, as I have before observed, there is in my view,

RIGHT REV^D D^r MOORE

PHELPS TO MOORE

a high degree of probability, that if they might be encouraged with aid for a few years, the church in that quarter would very considerably increase.

Unfavourable weather, with bodily indisposition confined me to the neighbourhood of the Genesee thro' the week, & therefore on Sunday, Jan^y 2^d read prayers & preached at the same place and baptised thee adults, (young men) whom I had examined and instructed the week preceeding; and after service rode five miles & baptised two children.

Tuesday, Jan^y 4. Last evening & to day rode twenty nine miles west of the River, read prayers, preached and baptised one child.

Thursday Jan^y 6. about twenty two miles east of Buffaloe, baptised two children, and yesterday arrived here, intending to visit the indian castle five miles distant: But learning from Cap^t Johnson (who I expect will be the bearer of this, and who having been long with & near the Indians on this creek, is able to give your reverence very particular information respecting them), that the men were generally absent, must for the present postpone the proposed visit.

The animosity subsisting between the deputy Agent of Indian affairs in U C. and the principal Chief (Cap^t Brant) and the other Chiefs (of which I have formerly made mention) appears still to continue. Indeed, from information to which I must give credit, it has assumed so serious a complexion that I am apprehensive it would be imprudent in me to comply with the invitations of the Mohawks to visit them. From present appearance, therefore, all prospect of support from that quarter is cut off. At times I feel myself much at a loss as to the path I ought to pursue. I would gladly, Sir, if it was in my power communicate every material circumstance respecting these Indians. But to do this by letter, would be dif-

HOBART CORRESPONDENCE

ficult, and perhaps improper. Were it in my power, with permission from your Reverence, I would personally wait on you for the benefit of Instructions for the further prosecution of my duty; in the faithful discharge of which, I hope ever to remain duly solicitous.

I am, with great veneration,

Right Reverend Sir

Your most obedient Servant in Christ

D PHELPS.

Baptisms 21—

Superscription:

THE RIGHT REVEREND BENJAMIN MOORE DD., Vesey Street No 16, New York.

Fav^d by
Cap^t W^m Johnson }

ANNOTATIONS

Tonawanda.

John W. Barber says, on page 153 of his "Historical Collections of the State of New York," published in 1841:

"TONEWANDA was recently taken from Buffalo. It comprises Grand Island, in the St. Lawrence, and a small tract of the adjoining mainland. Pop. 1,250. Tonewanda village lies at the mouth and on both sides of Tonewanda creek, the portion lying on the north side of the creek being in Wheatfield, Niagara co. It is 16 miles SW. from Lockport, 11 N. from Buffalo, on the lines of the Buffalo and Niagara railroad and the Erie canal, which latter here runs in the Tonewanda creek. Grand Island, called by the Indians Owanungah, in the Niagara river, commences about 5 miles below the termination of Lake Erie, runs down 8 miles, and ends within 3 of Niagara Falls. Its breadth varies from 3 to 6 miles. Originally this with the small islands of Strawberry, Snake, Squaw, and Bird, belonged to the Senecas, and were purchased of them by the state for \$1,000, and an annuity of \$500. The state, in 1833, sold Grand Island to the East Boston Co., who have erected upon it, on the site of the proposed

PHELPS TO MOORE

Jewish city of Ararat, opposite to the mouth of the Tonewanda creek, the village of White Haven, (named after Mr. Stephen White, who resides upon Tonewanda Island nearly opposite,) where they have a steam grist-mill and saw-mill 150 feet square, with room for 15 gangs of saws, said to be the largest in the world, several dwellings, a building used for a school and church, a commodious wharf several hundred feet long, and a spacious dock of piles for storing and securing floating timber. The principal object of the company is to prepare timber for vessels on the lakes and the ocean, fitting the frames to the models given; in which they avail themselves, not only of their special resources on the island, but of all which the vast region around the upper lakes affords.' The operations of this company are at present suspended.

"In 1816 and '17, a number of persons from the United States and Canada went on this island. They marked out the boundaries of their different possessions; elected magistrates and other officers from among themselves; and gave out that they were amenable to neither government, but an independent community. After the question of boundary was settled, the state of New York passed a law to drive them off; but that was not effected till the severe measure was resorted to of destroying their houses, which was done by the sheriff and posse of Erie county. Grand Island was selected by Major Noah, (now of the city of New York,) on which to build a city, and establish a colony of Jews, with the view of making it the Ararat, or resting-place of that dispersed people. There it was anticipated that their government would be organized, and thence the laws would emanate which again were to bring together the children of Israel, and reestablish them as a nation upon the earth. The European Rabbi did not sanction the scheme, and it vanished as a day-dream of the learned and worthy projector." [*Steel's Book of Niagara Falls.*]

The monument erected by Major Noah is now standing. It is about fourteen feet in height. The lower part is built of brick, the upper or pyramidal portion is of wood, and the whole is painted white. The following is inscribed upon the tablet, which faces the east:

HOBART CORRESPONDENCE

שמע ישראל יהוה אלהינו יהוה
אחד

ARARAT

A CITY OF REFUGE FOR THE JEWS,
FOUNDED BY MORDECAI M. NOAH, IN THE MONTH TIZRI, 5586,
SEPTEMBER, 1825, AND IN THE 50TH YEAR OF AMERICAN
INDEPENDENCE

The translation of the Hebrew is, "Hear, O Israel, the Lord our God is one Lord," and the verse is taken from Deuteronomy vi. 4.

No parish organization followed Mr. Phelps's visit. In the American Church Almanac for 1911 the present parish of St. Mark's, North Tonawanda, is recorded as having two hundred and fifty-two communicants. The rector is the Rev. George Sherman Burrows.

Hartford.

For notice on Hartford see page 21.

Canandaigua.

For notice see page 17.

William Claus.

The Deputy Superintendent-General of Indian Affairs was William Claus, for notice of whom see page 70.

Joseph Brant.

The principal chief was Joseph Brant, for notice of whom see page 70.

William Johnston.

For notice of Captain William Johnston see page 22.

ROBERT SMITH

[FROM ROBERT SMITH]

Philad^a January 13th 1803.

DEAR SIR

I DULY received your favors of the 20th & 21st ult^o the latter p^r Robert who arrived safe here with Mr Knox whom I had not the pleasure of Seeing during his Short Stay. I was very much indisposed, & the weather being unfavourable I could not wait upon him, Robert has been pritty well since he came, he appeared to have an irruption on his Skin, he has made use of the Mercurial Ointment & has been annointed with Lard & brimstone Which I am hopeful will effectually remove it, he has been confind to the House for a few days on this Acco^t of a Slight cold. I shall send him on to you by the first good Opportunity, after the roads get better. The rest of the Family are all well except myself, I have been afflicted for some time past with a pain in my right Side, which I would fain hope is Rheumatism, but D^r Rush seems to think is a Complaint of the Liver. I have been bled and cupt but find no relief from either, it is not so bad as to prevent my attending to business Your mama has not been so well as usual for a few days she is however getting better, M^{rs} Hobart has also been confined to the House for a few days having Sprained her ancle by a fall from a chair in the house. She is however getting better, please to give my best Respects to M^{rs} Hobart & believe me to be affectionately,

Yours &c

ROBERT SMITH

P. S. M^{rs} Robertson is confined to her Chamber & has a Daughter, which I am informed they intend to name Hellen. I must confess this is some disappointment to me, it would

HOBART CORRESPONDENCE

have gratified me had they thought proper to call her after your Dear Sister.

Superscription:

THE REV.^d JOHN H. HOBART, New York.

ANNOTATIONS

Robert Hobart Smith.

For notice see page 61.

Mr. Knox.

“ Mr. Knox ” was either George Knox, who was a merchant in the city of New York, living at 23 Broadway ; or Thomas Knox, a merchant in the city of New York, living at No. 46 Wall Street.

Benjamin Rush.

For sketch see Volume I, page 234.

Sarah May Potts Hobart.

The Mrs. Hobart who sprained her ankle was the wife of Robert Enoch Hobart. See Volume I, page 12.

Hannah Webster Robertson.

Mrs. Robertson was the wife of James Robertson. See Volume I, pages 51, 280.

WILLIAM NORTH

WILLIAM, son of Captain John and Elizabeth (Pitson) North, was born at Fort Frederick, Pemaquid, Maine, in 1755. His father was commander of Fort Frederick and Fort St. George. After his father's death in 1763, he removed with his mother to Boston to complete his education. The young man was in a merchant's office until the closing of the port of Boston in 1774, under the Port Bill. In 1775 he entered the Revolutionary Army as second lieutenant in Colonel Henry Knox's Continental Artillery. He served until January 1, 1777, when he was promoted to be captain in Colonel Jackson's Additional Continental regiment, and served at Monmouth. On April 22, 1779, he was transferred to Colonel Spencer's regiment, which on July 23, 1780, became the Sixteenth Massachusetts. He also served as aide-de-camp to Baron Steuben from May, 1779, to November, 1783. He was one of that tactician's sub-inspectors in perfecting the military system of the army. On October 20, 1780, he was promoted to be major of the Second United States Regiment, transferred January 1, 1780, to the Ninth Massachusetts, and to the Fourth Massachusetts on January 1, 1783. He was with Baron Steuben in the Virginia campaign, and at the surrender of Lord Cornwallis at Yorktown. On September 11, 1783, he was breveted major. He was inspector of the army from April 15, 1784, to June 25, 1788, and was promoted to be major of the Second United States Regiment on October 2, 1786. On July 19, 1798, he was made adjutant-general of the United States Army, with the rank of brigadier-general. He received his honourable discharge from the service on June 15, 1800. After his marriage, October 14, 1787, to Mary, the daughter of the Hon. James Duane, he settled in Duanesburgh, New York. For several years he was a member of the Assembly, and was chosen to be Speaker of the House. Governor Jay, on the resignation of the Hon. John Sloss Hobart as United States Senator, appointed General North, who sat in that body from May 21, 1798, to the following spring of 1799. On March 27, 1812, he was again appointed adjutant-general of the United States Army, but declined. He was a man of much public spirit, energetic in all he undertook. He early saw the necessity of canals, and served upon the first commission for that purpose.

HOBART CORRESPONDENCE

He died in New York City, January 3, 1836, in the eighty-first year of his age.

[FROM WILLIAM NORTH]

Duanesburgh Jan^y. 26 1803.

I HAD the honor some time since to receive your favour notifying me of my being elected an honorary member of the Protestant Episcopal Society for Promoting religion & learning & shall endeavour to fullfill the intententions of the Society by giving such information as is in my power with respect to the State of Religion in this place.

The Town of Duanesburgh contains upwards of 2,000 Souls, & it may be said of a great part of them, that with respect to religion, they know not their right hand from their left. Those who are religious, or at least keep up the appearances, are divided into Episcopalians, Presbyterians, among whom may be included those who call themselves of the reformed Dutch Church, & the Cameronians, Quakers, Universalists, Methodists & Baptists. Of which, the Episcopalians are the least numerous not exceeding twelve or fifteen in number. A meeting house is erecting for those of the reformed Dutch Church, & another for the Universalists. A Presbyterian Meeting house has lately been built to accommodate this, & a neighbouring town, & the Cameronians have got a thousand dollars Subscribed for an house of Worship to be built in the Vicinity of the Episcopal Church. This has the appearance of zeal, & with respect to the different sects of Presbyterians, it is not appearance alone; they support their Ministers if not with more liberality at least with more punctuality & cherefulness than most others. The Baptists, & Methodists depend on itinerant & lay preachers, & of these, there is no Scarcity, each teacher, if

WILLIAM NORTH

teachers they may be called, has his followers, who are increased or diminished, not in proportion to the truth & propriety of his discourses, but to the manner in which they are delivered & the number of uncouth & terrifying images which he can present to the minds of his bewildered & astonished audience. The Universalists Church, is to be open to all sects, & it is probable the attendance of hearers will be in proportion to the Celebrity of the preacher & that from so unstable a foundation nothing permanent is to be expected.

The Quakers being a regular & orderly people are attentive to forms, their meeting house is filled, I am told, every Sunday, & from the daily increase of those people among us, it is said to be in their contemplation to build another, or enlarge their present place of Worship. The strict observance of the Lords day, with few exceptions, is confined to the Scotch & Irish Presbyterians & Cameronians. In fact, we are not a Religious, I wish I could say we are a Moral people.

The number of Episcopalians, as before stated is very small & perhaps, from the little progress which has been made in adding to their numbers, the difficulty which has been, & is still experienced in getting a person to officiate in the Church, & the little hope of this difficulty being removed, the zeal of this small number seems to be but luke warm. The late Judge Duane at the expense of nearly 900 £ erected an handsome Church. Some monies which he received from his friends in New York was laid out in plate for the service of the Altar, a lot in the vicinity of the Church was set apart for a Glebe & a Mr Belden was invited to Officiate in the Church. He was paid, & supported chiefly by Mr Duane & his family for the year which he remained with us: the Church did not increase; nor was there any prospect that it would, & Mr Belden returned to Connecticut.

HOBART CORRESPONDENCE

After a considerable lapse of time, M^r Wetmore being on his mission came to Duanesburgh, & was induced to promise that after the service upon which he was, should be finished, he would return & settle among us:

He came. At the expense of 600£ 300 of which was given by the Vestry of Trinity Church & the remainder furnished by the heirs of M^r Duane, we built a parsonage house & cleared a certain proportion of the Glebe. With the help of the Church in Schenectady, M^r W received a Suitable support, & we seemed to be going on well, the congregation appeared to encrease, & from the propriety of M^r Wetmores conduct, his conciliating manners, & his unwearied zeal in the cause he had at heart, We had reason to hope that the wishes & exertions of the friends to Religion & Episcopacy would one day be crowned with success—but alas! M^r Wetmores ill health forced him to leave us, & our pleasing prospects seem to have been lessening from the moment of his departure. The Church, in which no prayer has been Offered up, by a Priest or deacon in the long course of two Years, is occasionally occupied by way faring teachers of different denominations. The Parsonage house is shut up, & in consequence going to decay; & that part of the Glebe which was once cleared, is grown over with brambles & briers. The whole together presents a melancholly picture to the friends of religion in general, & to those who are attached to the Episcopal Church in particular.

Much has been done, & it is a pity the work should be left unfinished, a man of talents might in a little time gather a great congregation where there are so many people, & so few of them attached to particular modes of Worship.

But we have not the means to induce such a man, to come & labour in our Vineyard nor have we any prospect of our

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situation being bettered except through the interference of those who are able, & who on various occasions have shewn themselves willing to dispense their bounty to those who are in need.

With great respect

I have the honor to be

Sir, Your Obt. Ser.

W NORTH

Superscription:

THE REV^d JOHN H. HOBART, New York.

Recom^d to the care
of Rich^d Harrison Esq^r

ANNOTATIONS

The Society for Promoting Religion and Learning.

For note on this society see page 133.

James Duane.

James, the third son of Anthony and Althea (Keteltas) Duane, was born in New York City, February 6, 1733. His father was a gentleman from Cong, County Galway, Ireland. He was a purser in the British Navy, and was so attracted by the city of New York when upon the American station that he resigned his commission and became a New York merchant. He accumulated wealth, was honoured and respected, and served as a vestryman of Trinity Church, New York City, from 1732 to his death, August 14, 1747.

Traditionally, James received his scholastic training from the Rev. Richard Charlton, who taught a few boys, and was a particular friend and the executor of the estate of Anthony Duane. He was placed in the office of James Alexander, a noted counsellor and father of William Alexander, the Revolutionary general, known as Lord Stirling. Mr. Duane was admitted to the bar August 3, 1754. The Hon. Samuel W. Jones of Schenectady, in a memoir privately printed in 1852, speaks on page 6 of Mr. Duane's marriage and legal career:

"On the 21st October, 1759, Mr. Duane married Mary, the eldest

HOBART CORRESPONDENCE

daughter of Col. Robert Livingston, then proprietor of Livingston's Manor. This marriage tended to give a direction to his studies and practice, and caused him to become actively engaged in all the law-suits and discussions relative to the boundaries of our then colony.

"As early as 1753, the Massachusetts people had intruded on and laid claim to the eastern part of both Livingston's and Rensselaer's Manors, and notwithstanding the efforts of our Governors and Legislative commissioners, and even of the Home Government, no satisfactory settlement of these intrusions had been made in 1759. The inroad of the New Hampshire men, upon the New York territory, now Vermont, stimulated by the avarice of Gov. Wentworth for patent fees, had commenced at a still earlier period, and had already dotted it with what were called New Hampshire grants. Before his marriage, Mr. Duane had been to some extent employed in examining the rights of New York in reference to her eastern boundary line, and from that time to the final compromise with Massachusetts in 1786, he became the most active advocate and diligent and able expositor of her territorial rights and jurisdiction. In the private suits depending on these questions between owners of lands along the lines of Connecticut, Massachusetts and New Jersey; in the discussions between these colonies and New York; in the controversies between New York and the claimants of lands along Lake Champlain under the French grants, and in the final settlement of these matters he was always employed as attorney, counsel, or commissioner, and always on behalf of the rights of his native State. In the disputes relative to the New Hampshire grants, he was considered the life and soul of the New York claim and claimants, and at him was aimed most of the coarse wit and abuse which the Vermonters showered so bountifully upon all their opponents. He conducted much of the correspondence with the agents of our colony in England, while the above disputes were pending before the King in council, or the Board of Trade, drew several of the reports made to the General Assembly by its committees, and the elaborate 'State of the Rights of New York,' published by its order, and a most comprehensive but concise summary of the questions then agitated and about to be transferred to England for decision between New York and all her neighbors, in a letter to the celebrated Edmund Burke, who was then her agent. During the Revolution, when the dispute relative to 'the grants' was

WILLIAM NORTH

agitated before Congress, as it was for several years, he was the main reliance of New York, and, although at times a most difficult task, he succeeded in preventing that body from yielding to the powerful influence of the Eastern States, all of whom took part with 'the Green Mountain boys;' and New York from vindicating her rights by force when irritated by some supposed concession made to 'the revolters,' or at some delayed decision which her authorities insisted ought to have been made at once in her favor.

"The standing Mr. Duane had acquired in his profession before the Revolution, caused him to be retained in most of the suits which, on account of the principle involved in them, interested large masses of the people both in New York and New Jersey. Among these may be mentioned in the latter colony, that against the proprietors of East Jersey, and that between the partners in the Cooper mine Company; in our own colony, Trinity Church (New Rochelle) against Flandreau and others; Sir James Jay against King's College; Schermerhorn against the Trustees of Schenectady Patent; the King, on the information of the Attorney General, against Lt. Governor Colden. In this last suit he was employed for the defendant, and the Lt. Governor expressed much obligation to him for undertaking his cause after other counsel had declined, through fear of Governor Monckton's displeasure, for the latter was in reality the plaintiff as well as the Judge, the suit being for fees and before the Governor as Chancellor. He was also the attorney and counsel of Trinity Church, New York, in the suits against the intruders on that part of their property called the King's Farm, so noted in the revived claims of the numerous descendants of Aneke Janse. His briefs and written arguments in such cases show a depth of legal learning that would not disparage him in comparison with the most distinguished members of the modern bar. In the case of *Forsey vs. Cunningham*, he was consulted and gave his opinion against Lt. Governor Colden's construction of his commission and instructions. Colden was then administering the Government, and Mr. Duane was no more biassed by that circumstance than he was in Colden's own case, when Monckton was Governor. In both cases we see that fearlessness of governmental authority, which, a few years later, led him to risk his life and estate in the war for our Independence.

"In the various contests for seats in the Colonial Assembly which

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took place after each general election, Mr. Duane was very frequently employed by one party or the other. In the noted case between John Morin Scott and James Jauncey, in 1768, Mr. Duane was employed by Jauncey, and successfully defended him."

He took a large part in the measures preceding the Revolution in New York. In 1774 he was elected to the Continental Congress. He sat in the New York Provincial Congress from 1775 to 1777, and was a member of the Continental Congress from 1774 to 1784. Upon the evacuation of New York by the British, in 1783, he brought his family from the Livingston Manor, where they had lived, to New York, took possession of his large city property, and lived upon his farm of twenty acres, now Gramercy Park. The manner in which this park was formed is given on page 21 of Judge Jones's "Memoir," where he quotes from a paper on New York's progress by President Charles King of Columbia College:

"In 1831, Samuel B. Ruggles became possessed of a portion of the old Duane Farm. This farm had a front of about 400 feet on the Bowery-road, and ran thence easterly almost to the river, with some upland, but much morass, overgrown with cat-tails, and through which wandered a stream known as Crummassie-Vly or Winding Creek. . . . He planted on the edge of the morass, in December, 1831, Grammercy park, by gratuitously giving the whole of the 66 lots it comprises—now worth two hundred thousand dollars—and attaching to the grant a condition that ten dollars a lot should be annually paid forever by the residents around the square as a fund out of which to plant, preserve, and adorn it. Disdaining too, the personal vanity of entailing his own name upon this creation of his own energy and property, he preserved the name by which the old Duane estate was known, the Grammercy Seat—corrupted, probably, from the Crooked Creek, or Cromme-see, which meandered through its meadows."

James Duane served as state senator from 1782 to 1785, and from 1785 to 1790. Governor Clinton appointed him February 5, 1784, mayor of New York, which position he held for six years. Judge Jones gives this instance of his regard for the poor and suffering, on page 27 of his "Memoir:"

"The judicious benevolence and laudable example he exhibited, by almost his first act after his appointment as Mayor, illustrates his independence and freedom from the shackles of custom, when they were

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unsuited to the times. On the 7th February, 1784, two days after the date of his commission, he addressed a communication to the common council, in which he informs them of his appointment, and after alluding to the former custom of giving a public entertainment on entering into the office, he says, 'But when I reflect on the want and distress which are so prevalent at this season, I flatter myself that my declining it will be justified by your approbation. Rather permit me, gentlemen, to entreat you to take the trouble of distributing for me, twenty guineas, towards the relief of my suffering fellow citizens, in your respective wards. My liberality on so laudable an occasion, is limited by the shock which has affected my private fortunes in the progress of the war.' At his instance, too, most of the clergy of the city preached charity sermons, and took up a collection in their respective churches, and upon one of these occasions when Dr. Livingston preached, the Mayor and common council attended in a body, at the Dutch church, to promote by their presence, the benevolent object."

Mr. Duane was elected a vestryman of Trinity Church, New York, in 1772, and served until 1777. He was also warden from 1784 to 1794.

Judge Jones thus records his career as judge and his public services on page 25 of his "Memoir:" "In 1788, Mr. Duane was elected a member of the Convention that met at Poughkeepsie, to consider the propriety of adopting the Constitution of the United States, and it is hardly necessary to say, that like most of those who had served long in Congress, and viewed the importance of a closer Union of the States, and the necessity of more powers in the general government to perform many of its essential functions, he spoke and voted in favor of its adoption. The new government went into operation in the spring of 1789, and in September of that year, Mr. Duane was nominated by President WASHINGTON, and appointed by the Senate, District Judge of the District of New-York. The President accompanied his commission by an autograph letter, in which, after the formal announcement of the appointment, he says,

"In my nominations of persons to fill offices in the Judicial department, I have been guided by the importance of the object. Considering it as of the first magnitude and as the pillar on which our political fabric must rest, I have endeavored to bring into the high

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offices of its administration such characters as will give stability and dignity to our National Government, and I persuade myself they will discover a due desire to promote the happiness of our country by a ready acceptance of their several appointments.'

"Mr. Duane was much gratified at this appointment, as it was given him by WASHINGTON, and without solicitation on his part. Indeed, until the nomination was made he does not appear to have been informed that it was contemplated. He was sworn into office on the 14th October, 1789, before Chief Justice Morris. His first Jury Court commenced in January, 1790, and his charge to the Grand Jury presents a concise account of the extent and distribution of the judicial power of the United States, as well as a statement of the crimes of which the jury had cognizance, and their general duties.

"On the 27th November, 1790, his father-in-law, Col. Livingston, died, and if we may judge from the correspondence between them for a period of thirty years, he lost one whom he revered as a parent, and who esteemed him with affection and pride as an elder and accomplished son.

"For about five years Judge Duane continued to execute the duties of his last office earnestly endeavoring to fulfil the wishes of WASHINGTON, and the still higher object of satisfying his enlightened conscience. Most of the questions that came before him he was familiar with, so that this office was less burthensome to him than any he had held for many years. The French, indeed, gave him some trouble as they did almost every other judicial officer, as well as the administration, with their new construction of the law of nations, and their claims that their former services created different legal obligations between us and them than that law and our treaties imposed. He carefully examined their cases, and his decisions were very generally sustained. He was fond of riding on horseback, and had no doubt, preserved his health by continuing the practice to a late period of his life. But forty years' labor had so affected his health, as to induce a resolution on his part, to resign and retire to Duaneburgh, where his only son and one of his daughters resided. Accordingly on the 10th of March, 1794, he addressed a letter to the President, announcing his wishes, and urging the appointment of a successor by the middle of April.—The President answered in a kind letter dated 23d March, and on the 8th April, as soon as the business of the court permitted, he trans-

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mitted his resignation in due form, and retired finally from a long and honorable public life. After consultation with Judge Wilson, of the Supreme Court of the United States as to the form of relinquishing the office, it was thought most proper to do it by an instrument under his hand and seal. Such an one was drawn, in which after reciting 'the Letters Patent,' by which he was authorized to hold the office during good behaviour, he did, 'by these presents freely and voluntarily and absolutely resign, relinquish and surrender the said office of Judge of the New York District, with all the powers, privileges and emoluments to the same appertaining.' This was sealed, signed, witnessed by two witnesses, and acknowledged in due form, before Judge Wilson. Such were the formalities with which our distinguished men of former days thought it best to transact important business and neither their contemporaries or their successors were the worse for their precautions. On the 12th April, he announced to Bishop Provost, his intended removal from the city, and that he should no longer be a candidate for the office of churchwarden of Trinity Church, which he had then held since 1784, and of which church he had been a vestryman some years before the Revolution. The vestry passed resolutions highly acceptable to Mr. Duane, which were transmitted to him, at their request, by the Bishop, in a letter expressive of his regard and regret in such terms as befitted their relations as old friends."

Mr. Duane spent much time, in later years, developing his paternal estate of six thousand acres in Schenectady County. In order to attract settlers upon this estate, he held out many inducements. He erected a church on the property, but his own house in the village of Duanesburgh, although commenced in 1794, was not completed in his lifetime. He died in Schenectady, New York, February 1, 1797.

A note on the history of Christ Church, Duanesburgh, which was founded by Mr. Duane, has been given on page 437 of Volume II, and on page 447 of the same volume, in the annotation on his son, James Chatham Duane, a remarkable letter from James Duane will be found, which reveals the sincere piety of the man and the strong sense of responsibility which he considered ought to actuate men in high positions.

David Belden.

David Belden was born at Wilton, Connecticut, July 19, 1764. He

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was graduated from Yale College in 1785. After spending a year in the study of theology, he was made deacon by the Rt. Rev. Dr. Seabury, in Christ Church, Derby, September 21, 1786, at the same time with Philo Perry, Tillotson Bronson, and Reuben Ives. He officiated for four months at St. Stephen's Church, Ridgefield, and at other places temporarily. At the meeting of the Convocation, held at Middletown on June 5, 1793, he was admonished for officiating in the parish of another clergyman without permission. After a year spent as minister of Christ Church, Duanesburgh, he returned to Connecticut. He seems to have been compelled to give up the active work of the ministry by the state of his health. He died of consumption at Wilton, in March, 1832.

Robert Griffieth Wetmore.

For sketch see Volume II, page 240.

Richard Harison.

Richard, a son of Francis Harison, a well-known lawyer in the province of New York, was born in 1747. After careful preparation at home and in good schools, he entered King's College, from which he was graduated in 1764, the only other member of the class being John Jay, afterward governor of New York and chief justice. He studied law and entered upon a large practice. Although a loyalist, he seems to have kept himself free from any complication during the Revolution. His ability and high character commended him to Washington, who appointed him the first United States District Attorney for the District of New York in 1789. He held the position until 1801. In 1788 he was a member of the New York Constitutional Convention, and sat in the New York Assembly in 1788 and 1789. From 1784 to 1790 he was secretary of the board of regents of the University of New York. He was made a trustee of Columbia College in 1788, and was chairman of the board in 1823. He took a very active part in the affairs of Trinity Church, and was for many years its chief legal adviser. He was elected a vestryman in 1783, and again in 1788, serving continuously until 1811, when he was elected warden, retaining that office until 1827. He was influential in the Diocesan and General Conventions, and many important papers were drafted by him. It is of interest to know that he wrote the brief document giving

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assent to the modified Constitution of the General Convention in October, 1789, and which was signed by Bishop Seabury and the New England deputies, thus bringing unity to the American Church.

The important resolutions concerning Bishop Provoost passed by the Convention of the Diocese of New York in 1801 were drawn by him.

He served as comptroller of Trinity Church from the creation of that office June 23, 1815, until 1827, when he sent this communication to the vestry :

To the Vestry of Trinity Church, in the City of New-York :

GENTLEMEN :

I HAVE for some time past had it under consideration, whether I ought not to resign my place as one of your body, and the office which, for a number of years, I have held by its appointment and its pleasure.

A variety of reasons, which it would be useless to specify, have hitherto, and perhaps too long, deferred my determining this question. It was natural, if not strictly proper to delay taking so definitive a measure, until it could be ascertained whether the infirmities by which I have been visited were of a nature so continued as to exclude the prospect of their entire removal, or of such an abatement that I might be enabled to continue my official duties with advantage to the Church, and without material injury to myself.

The experiment has, I think, now been fairly tried ; and from my advanced age and increasing debility, I have no reason to conclude that any very favourable change is to be expected. I must, therefore, beg leave, most respectfully, to resign my place of Church Warden, and the office of Comptroller ; the resignation to take place at once, unless the Vestry shall prefer it should not do so before the 20th of next month, to give time for the appointment of my successor, and the delivery of the Church papers into his hands.

It must be obvious to every reflecting mind, that a dissolution of the confidential and intimate connection which has lasted for half a century or upwards with your respectable Body, and been cemented by mutual good offices and regard, cannot fail to be attended by sensations of a painful nature. Undoubtedly I feel them with due sensibility, but I hope that I may be permitted (without incurring the imputation of arrogance and vanity) now to say, when taking my leave

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of you, that I have the consolation derived from a consciousness which I carry with me, that during all that time, I have served the Church with undeviating fidelity and done every thing in my power, according to the best of my abilities, to promote its true interests, without suffering any private advantage or views of my own, or any undue partialities, to interfere with that great object in any particular whatsoever.

I must now, Gentlemen, beg leave to offer my sincere thanks to the Vestry, for the very important offices and stations which, without any solicitation on my part, they have at different times conferred upon me, and for the great candour with which they have treated me upon all occasions. I have only to add that with the warmest attachment for your Body, and due respect for each of them, I am and shall remain, Gentlemen,

Your obliged and obedient servant,

R. HARISON.

New-York, 22d May, 1827.

The vestry took this action :

“Which communication was referred to Messrs. Rogers, McEvers, T. L. Ogden, Underhill, Laight, McFarlan, and Weeks, to consider and report what proceedings may be proper on the part of the Vestry in consequence therefore, and also whether, and if any, what farther arrangements may be expedient in relation to the office of Comptroller.” [*Dix's History of Trinity Parish*, vol. iii, p. 429.]

The committee on the comptroller's communication to the vestry made a report in the words following :

The committee to whom was referred the Comptroller's late letter to the Vestry, submit the accompanying resolutions as proper to be passed in reference to that communication.

The committee, having adverted to the existing resolutions on this subject, do not perceive that any new arrangements are called for in relation to the office of Comptroller, except as to the salary, which, in their opinion, may be reduced to fifteen hundred dollars per annum.

Taking into consideration the long experience of the Clerk of the vestry in the affairs of this Corporation, and his knowledge of its property and concerns, it appears to the Committee that his services may be made useful in the general management of its business.

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They therefore recommend, that it be made part of the duty of the Clerk, to attend at the vestry-office, when and as often as circumstances may require, to advise with the Comptroller; and that, in lieu of his present salary, he be allowed hereafter five hundred dollars per annum.

On behalf of the Committee,

N. ROGERS, *Chairman*.

New-York, 11th June 1827.

The above report, in connection with Mr. Harison's letter of resignation, being first taken into consideration, the following resolutions were adopted:

"Resolved, That this Vestry, deeply lamenting the existence of those infirmities which have induced Mr. Harison to resign the offices of Church Warden and Comptroller, do accept his resignation of those offices, to take effect from the 20th of this month.

"Resolved, That the members of this Vestry entertain a high sense of the zeal and fidelity with which Mr. Harison has discharged the duties of the several stations which, during his connection with the Vestry, he has occupied by its appointment; and that they are also deeply sensible of the great value of the services rendered by him to this Corporation, during a long course of years he has sustained toward each.

"Resolved, That the Clerk be requested to furnish a copy of these resolutions to Mr. Harison, and in behalf of the individual members of the Vestry, to reciprocate all the expressions of affectionate regard and attachment contained in his letter of resignation, and to assure him of their unceasing interest in his welfare and happiness." [*Berrian's Sketch*, p. 268.]

Mr. Harison died in 1829, at the age of eighty-two years. He was a scholar of solid acquirements, whose merit won for him from Oxford University the degree of doctor of civil law. He took rank with Hamilton and Jay as a keen, astute, and careful lawyer. His opinions were regarded as of the highest value.

SUSAN BARTOW

SUSAN, a daughter of David and Martha (Russell) Duncan, was born in New York City about 1775. Her father was a native of Scotland, who engaged in profitable business in New York. Her mother was a member of a well-known family of Savannah, Georgia. She married Robert Stevenson, a son of the Hon. Anthony and Charity (Stevenson) Bartow, and great-grandson of the Rev. John Bartow, the first rector of St. Peter's, Westchester.

Mr. Bartow was an auctioneer in New York City. His town house was on the East Side, near All Saints' Church, of which he was a vestryman. He lived principally at his pleasant country seat, Rose Hill, near the present corner of Broadway and Twenty-third Street.

Their children were:

JOHN RUSSELL BOGART, born November 17, 1793; died August 3, 1795.

ROBERT ALEXANDER, born March 12, 1796; died November 15, 1822.

SUSAN DUNCAN, born April 3, 1798; died April 12, 1798.

ANTHONY, born November 15, 1800; died October 22, 1808.

SUSAN ROWLAND, born November 28, 1805; died January 30, 1837. She married the Rev. William A. Curtis in 1827.

EMMELINE JULIA, born January 17, 1809. She married the Rev. William Henry Lewis in 1827.

Mrs. Bartow died in 1848; with her husband she is buried in the plot of her son-in-law, the Rev. Dr. William H. Lewis, in Greenwood Cemetery, Brooklyn. A granddaughter writes of her: "Grandmother was a good Episcopalian and loved her prayer-book and the services."

SUSAN BARTOW

[FROM SUSAN BARTOW]

REVEREND & DEAR SIR

I RETURN your Sermon with a Thousand thanks to you, for your Condescension in obliging me. What effect it had upon my heart, will be easier for you to conceive than me to express. My sensations were such that I hope the same Divine Spirit which animated you to write, was powerfully present with me while I read. O M^r Hobart how true is your discription of the Depravity of the heart, even among those who have some reason to hope they have become New Creatures Sensible do I often feel & deplore it within myself, and my continual need of that all perfect Righteousness of our blessed Redeemer. Your Humility I believe leads you to under value your your Sermons, but to many others they are held in high estimation. I must confess that on my heart they have ever had a peculiar effect. I highly Esteem and prise the Discourses of all our Ministers, and I hope do not Come under the Number of those who Sai^t Paul Condemns. As one being for Paul, and another for Apollos. but if God sees fitt to make one an Instrument of conveying his Mercies to me above another, I think I may Consistent with Duty his Instructions prefer but I earnestly Pray that you may all Equally Inherit the Blessings pronounced upon those who turn the hearts of Many to Righteousness I have long Esteemed it Dear M^r Hobart as my Chief felicity when I coud either write or converse on Spiritual Subjects but seldom is the opportunity afforded me of doing either I coud wish there was a greater familiarty among Christians, than what generally prevail, and particularly, from our Ministers to their flock as I think we shoud often find it to our Edification You will think me not guilty of this accusation from

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the freedom I have so often took in writing to you, I acknowledge the reflection to be just, and that it is a freedom which I now desire to ask pardon for, and if it will not be further trespassing I should be happy whenever you can make it most Convenient to assure me that you forgive Your unworthy but Sincere

Friend

SUSAN BARTOW

Saturday Morning }
February 9th 1803 }

Superscription:

REVEREND M^r. HOBART.

JANE TONGRELOU DAYTON

JANE TONGRELOU, a daughter of the Rev. Thomas Bradbury and Jane (Emmott) Chandler, married William Dayton, a highly distinguished citizen of Elizabeth Town, New Jersey. She survived many of her family, and departed this life in 1858.

[FROM JANE TONGRELOU DAYTON]

Sunday Even^g 9, OClock

DEAR SIR

YOUR letter reached me about an hour ago and gave me more pleasure than I can well describe I must sincerely congratulate you & my sister on this event & would if it was practicable be with you in a few hours, however this I must postpone at least for a few days.

I sent immediately on the receipt of your letter to M^{rs} Periam who will be ready to go in the morning & by whom I shall probably send this letter as the mail has gone through, I shall feel the fullest confidence in M^{rs} Ps care of my sister and the child therefore as soon as she gets there I shall be quite easy as I know it is impossible she should have a better nurse, I long to know how Jane behaves towards the *new comer*.

M^r Beasley has been so unwell that he has not preached these two Sundays and half his congregation almost have been confined with the same complaint *some* of them perhaps from *Sympathy*, a violent cold or *Influenza* perhaps, has been more prevalent than I ever before recollect, I have been confined almost to my Bed & two of the Children but we are getting better of it.

I regret very much that M^{rs} Mackie is prevented from being with Goodin & wish I could be there to take care of her to night, however I trust you will be able to manage to night &

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you will have relief to morrow I feel so happy that I hardly know what to write or how to stop.

Yours most affecty

J. T. D.

Superscription:

REV^d M^r HOBART, N^o 258, Greenwich Street, New York.

M^{rs} Periam.

Endorsed:

M^{rs} J. Dayton, Elizabeth.

Feb^y 1803.

ANNOTATIONS

Rebecca Smith Hobart.

The above letter must have been written on Sunday, February 6, and the subsequent one on Sunday, February 13, as the child to whom Mrs. Dayton alludes as having been born to Mrs. Hobart was Rebecca Smith, who was born February 6, 1803, and baptized March 16, 1803. She married the Rev. Levi Silliman Ives, who was afterwards Bishop of North Carolina.

Elizabeth Periam.

Mrs. Periam was the widow of Joseph Periam, a graduate of the College of New Jersey in 1762. He was master of the Nassau Hall Grammar School, 1764–65, and tutor in Princeton, 1765–66 and 1768–69, and clerk of the board of trustees. In 1774 he was licensed by the Presbytery of New York, but his license was withdrawn the following year. Soon after, he was appointed quartermaster in the First Battalion of the New Jersey Brigade, under the command of Colonel Ogden. In 1778 he taught an academy in Elizabeth Town, New Jersey. He died suddenly, October 8, 1780. Mr. Periam was noted for his knowledge of mathematics. For a few years in his early life he adopted the principles of Bishop Berkeley's philosophy. Mrs. Periam survived her husband twenty-three years, and died April 5, 1803. Their son Joseph was a teacher in Elizabeth Town for many years.

Frederic Beasley.

For sketch see page 325.

JANE TONGRELOU DAYTON

Elizabeth Mackie.

Mrs. Mackie was the wife of Peter Mackie, a merchant of high reputation; he was in partnership with his son, at No. 61 Water Street, New York. The family came from Scotland early in the eighteenth century. One member, Dr. John Mackie, settled at South Hampton, Long Island, and has left descendants. Peter Mackie was a vestryman of Trinity Church, New York City, from 1812 to 1823. Mrs. Mackie was an intimate friend of the Chandler and Dayton families. In the "Christian Journal" for October, 1824, is found this obituary:

ELIZABETH MACKIE

Died, in the city of New-York, on the 23d of July last, at an advanced age, Elizabeth, the wife of Peter Mackie, esq.

Rarely has a private individual enjoyed so large a share of public respect and affection; and rarely have that respect and affection been so well deserved. They were the due reward of the practical influence of a truly evangelical faith, working by love. Unwearied and disinterested in the kind offices of sympathy and benevolence, her delight was in doing good. To the abodes of sickness and affliction she was always willing and ready to repair, and made it her study to render to their suffering inmates those kindly offices for which, by her habit of usefulness, she was peculiarly qualified. Large is the circle of friends in which her unwearied kindness will preserve her name in perpetual remembrance.

The characteristic benevolence of this excellent lady was, as before observed, the fruit of genuine faith. She was a *true Christian*, living in constant communion with her divine Saviour. She loved the church as the body of Christ, as the society of God's covenant people, and as the divinely appointed medium of communication between man and his Maker. She loved the house of the Lord, and when in health was a constant attendant on its holy services. She opposed, from principle, the lamentably prevalent abuse of the name of religion, which attaches it to the mere curiosity of multiplying teachers, and seeking favourite pulpit orators. *Worship* was her object in resorting to the sanctuary; an object sought as conscientiously and eagerly when no sermon accompanied it, as when it did; and when performed on week days, as on Sundays. She loved her pastors, and was never happier than when, in her accustomed place, she waited on their ministrations.

HOBART CORRESPONDENCE

She loved the altar, and was a regular and devout recipient of its hallowed mysteries. Warmly and decidedly attached to the Protestant Episcopal Church, from a thorough knowledge of its principles, and consistent in her attachment, she yet had kindness, sympathy, and affection, for all; happily illustrating the perfect compatibility of abstaining from every thing which will compromise distinctive religious principle, and of cherishing the most enlarged Christian charity. It pleased her Heavenly Parent to try her by no small share of afflictions. She received them as from a Father's hand, and made it her constant endeavour, and the subject of her fervent prayers, that they might be sanctified; ever mindful that here she had no continuing city, and ever looking forward to that better country where the afflictions of the present time should work for her a far more exceeding and eternal weight of glory. The writer of this humble tribute to her memory has particularly impressed upon his mind the delightful and instructive evidence she gave of her faith and devotion, under the heavy trial, some years since, of the death of a son, just in the prime of life, every thing that his parents could wish, and respected and beloved by all who knew him.

The last illness of this excellent mother in Israel, was protracted and painful. It tended, however, but to render more conspicuous her Christian patience and resignation. She was satisfied that all was for the best, and humbled under a sense of its being deserved. Without a murmur, therefore, and, indeed, in constant acknowledgement of the goodness of God, she tarried the Lord's leisure, until it pleased him to close her probation, and take her to her reward.

[FROM JANE TONGRELOU DAYTON]

Sunday 4 OClock.

I REC^d your letter my Dear M^r H. last evening, & determined immediately to set out this morning for N York but the weather has been such that it has been impracticable we have sent to the ferry but Col^l Crane discouraged us from making the attempt & we have been hoping for some wind to Spring up that would enable us to get over, as we feared to

JANE TONGRELOU DAYTON

attempt the journey by land on account of the child being so much exposed in crossing the River, however the day is now so far advanced that I must give up the idea but shall certainly take the Stage which leaves this at 8 O'clock in the morning, unless there is a prospect of my getting there sooner from the point, I am more anxious than I can express to be with you I supposed my sister recovering as fast as possible or I should have surmounted all obstacles to my seeing her however I hope there is not that cause of alarm which your letter at first excited, but at any rate I shall be with you I trust to morrow morning.

I fear I shall be too late for the Mail which passes through on Sunday much earlier I will therefore only add that I am
affec^ty Yours

J. T. DAYTON.

No superscription.

Endorsed:

Elizabeth Town Feby. 1803.

ANNOTATION

William Crane.

William, a son of the Hon. Stephen Crane, was born at Elizabeth Town in 1774. His father, a man of great prominence, was a member of the Continental Congress, of the New Jersey legislature, mayor of the borough, sheriff of Essex County, a trustee and elder of the Presbyterian Church. At the beginning of the Revolution William Crane served as lieutenant of artillery in the army of General Montgomery in the expedition to Canada. In the attack upon Quebec, when General Montgomery was killed, December 31, 1775, a splinter from a bomb-shell wounded one of his ankles so severely that he suffered from it for the remainder of his life. In spite of this constant pain he engaged in military affairs during the whole war. One of his exploits is thus told in his official despatch:

HOBART CORRESPONDENCE

“One act more of aggressive hostility, on the part of citizens of this town, March, 1783, remains to be narrated. It will be told, in the words of Major Wm. Crane leader of the enterprise, as written the next day :

“I have the pleasure to inform you of the capture of the sloop *Katy*, of twelve double-fortified four-pounders containing one hundred and seventeen puncheons of Jamaica spirits, lying, at the time of capture, within pistol-shot of the grand battery at New York, and alongside of the ship *Eagle*, of twenty-four guns, which we also took, but were obliged to leave there, as she lay aground. The Captains and crews of both the vessels were brought up by us in the sloop to this place, where we have them secure. This was performed on the night of the third of March (Monday), by six townsmen, under the command of Captain Quigley and myself without the firing of a musket by any of our party.

“The vessel and cargo were sold at auction, at Elizabeth Town, on Monday the 17th of March.”

He was highly honoured in his native town, and was a useful and liberal citizen. The old-fashioned house in which he lived was a mile and a half from the town, at the point where the road to Galloping Hill leaves the road to Mulford's.

He was made a major-general of the New Jersey Militia in the War of 1812, and stationed at Sandy Hook. He died July 9, 1814, from the effects of the wound received nearly forty years before.

General Crane was married twice. Two of his sons attained distinction : Captain William Montgomery Crane of the United States Navy, and Colonel Ichabod B. Crane of the United States Army.

The “New Jersey Journal” for July 12, 1814, bears this testimony to his worth :

“Died, on Saturday last (9th), Gen. William Crane, in the 67th year of his age. In the year of 1775, Gen. Crane entered the Continental Service—and at the reduction of St. John's or Montreal, received a wound in his leg, which never was cured ; and for some years past he suffered much from it. About seventeen months since, his leg was amputated, with flattering prospects—but that last resort had been too long deferred, and he fell a victim to the incurable wound. Gen. Crane's character as a soldier and citizen stood preëminent—and he lived beloved, and died lamented. His funeral was attended, on Sunday, by a vast concourse of people from this and the neighbouring parishes, who testified his worth as a MAN.”

DAVENPORT PHELPS

[FROM DAVENPORT PHELPS]

Grimsby, U. C. March 26. 1803.

REVEREND AND DEAR SIR,

WHEN I have written to the Bishop, which, pursuant to his instructions has been once a quarter, I have never been unmindful of my engagement to you; but the want of suitable leisure at such periods has rendered it impossible for me to perform my promise. My last communication to his reverence was from New Amsterdam (Buffaloe Creek) on the 8th or 9th of Jan^y ultimo, where I suffered a tedious confinement of about eleven days, occasioned by ice, weather and rise of the waters. From this place I proceeded to my family, from whom I thought it improper to be longer absent.

In the counties of Ontario and Genesee which are fast increasing in population, a Clergyman might at this time be importantly useful. There not being at present a Minister of any denomination in the latter, and but few in the former; and there being among the Episcopalians *there*, several influential characters who are disposed to organize themselves into a church or churches, are circumstances which seem, to point out the propriety of adopting some plan to promote the Redeemer's Kingdom among them. But the inhabitants are so circumstanced as not to be confident of their ability to support a Clergyman at present. In answer to their observations I have advised them, (as I thought it to be my duty,) to address the Bishop, stating their situation and wishes, and I ardently hope that something may be done in their behalf.

When I left New York it was my consoling expectation to be favored with advice and instructions from the right Rev^d REV^d. M^r. HOBART.

HOBART CORRESPONDENCE

Bishop relative to the further discharge of my duty as a Missionary. My letters to him comprise a journal of my proceedings. The principal cause of my having been so much absent from the frontiers of N York was the ill health of my family; particularly of Mr Phelps. But had not such cause existed, was it expected that I should devote the most of my services there? I feel at a loss as to the path of duty and am favoured with no one, with whom to consult.

The unhappy animosity between the principal Chief of the Six Nations in U. C. and the Superintendent of Indian affairs at present cuts off all expectation of assistance towards my support for services among the Indians here. This animosity which I apprehend has been attended with a jealousy not only towards the principal Chief, but towards me, has made me cautious of complying with the requests of the Mohawks frequently to visit them, lest offence might be thereby given. I shall however, soon again visit the poor Tuscororas who reside on the G River, to whom I think great good may be done, & by wh^{ch} no offence can be given. I shall write the Bishop in a few days. In this situation my services are principally confined to white people, in the vicinity of my family, from whom I can at present expect but little support. I say, *principally*, though the principal part of the expenses I have incurred, has arisen from my tours into the frontiers of New York, where I could heartily wish to be stationed (and to have my family with me) if provision for my support in such station might be made.

The books which were proposed to be forwarded last summer have not been heard of. Should the board think proper to send any to be dissiminated, they may be addressed to the care of Mr Tomlinson, Merch^t Schenectady, to be forwarded to the care of Ralfe Clinch Esq^r Niagara.

I have heretofore written the Rev^d Doct^r Beach to whom

DAVENPORT PHELPS

with the Rev^d M^r Jones please present my affectionate respects and believe me to be with perfect sincerity,

Rev^d and dear Sir,

Your very obed. & affectionate Serv^t

DAVENPORT PHELPS

Superscription:

THE REV^d M^r JOHN H. HOBART, Greenwich Street, New York.

I am obliged to write in an uncomfortable situation, my head constantly filled with noise, but if you will have the patience to collect my intention & fav^r me with an answer, I shall be very greatly obliged

ANNOTATIONS

New Amsterdam.

See note on Buffalo Creek, page 21.

Joseph Brant.

The principal chief of the Six Nations in Upper Canada was Joseph Brant. For notice see page 70.

Sir John Johnson.

The Superintendent of Indian Affairs was Major-General Sir John Johnson. In his "Sketches of Celebrated Canadians," on page 90, H. J. Morgan says:

"Sir John Johnson, the only son and heir of the celebrated Sir William, was also well known as a military commander of some repute and a celebrated negociator with the Indians. Having succeeded his father in the title, he was also appointed to the rank which his father held, namely, that of major-general.

"At the outbreak of the American Revolutionary War, when only 13 years of age, he joined the army of his country as a volunteer, and fought under her flag; and he persuaded the Mohawks and the settlers on his large estates (the latter numbering 700) to come over and settle in Canada, whence, under his leadership, the Indians made awful

HOBART CORRESPONDENCE

ravages on the enemy in the State of New York. He raised and commanded a regiment of two battalions in Canada. In August, 1777, he invested Fort Stanwix and defeated Hermiker. But in October, 1780, he suffered a defeat at Fox's Mill, at the hands of General Van Ransselear.

"He had been knighted by the king at St. James' Palace, London, on 22nd November, 1765. After the war he was appointed superintendent-general of Indian affairs in British North America as also colonel-in-chief of the six battalions of militia of the Eastern Townships of Lower Canada, and a member of the Legislative Council, and resided at Montreal. He married in June, 1773, Mary, daughter of John Watts, Esq., for some time president of the Council, New York; and by her he had issue one son, William, who became colonel in the army and was killed at Waterloo.

"Sir John's death occurred at his seat, Mount Johnson, Montreal, on the 4th of January, 1830, in the 60th year of his age."

David Tomlinson.

David, a son of Abraham and Rebecca (Gold) Tomlinson, was born in Stratford, Connecticut, in November, 1769. His father was a distinguished lawyer, a vestryman of Christ Church, Stratford, and a firm loyalist. David removed to the village of Schenectady, New York, about 1798, where he became a merchant. He was a valued member of St. George's Church, and was influential in the affairs of the town. His store was on the corner of Union and Church Streets.

He married, September 22, 1802, Phoebe, a daughter of Charles Miller, who had emigrated from Yorkshire, England.

He had two children, Mary Jane and Charles. Mary Jane married the Rev. Horatio Potter of Albany, afterward Bishop of New York. She died in 1847 in her forty-fourth year. In the tower-room of St. Peter's, Albany, is a tablet to her memory, with this inscription:

TO THE MEMORY OF MARY JANE, WIFE OF THE REV. HORATIO POTTER, D.D.
RECTOR OF THIS CHURCH, AND DAUGHTER OF DAVID TOMLINSON, ESQ. OF
SCHENECTADY. DIED JUNE 8TH, 1847.

KNOWN IN THIS PARISH DURING 14 YEARS AS THE UNWEARIED FRIEND OF
THE POOR.

"THEY REST FROM THEIR LABOURS AND THEIR WORKS DO FOLLOW THEM."

DAVENPORT PHELPS

Of Charles, no particulars are available except that he was born in 1802.

Ralfe Clinch.

Captain Clinch was an officer in the British army. He took part in various attacks made by the Indians and English during the latter years of the Revolution, and was a special friend and companion of Colonel Joseph Brant, the famous Mohawk chief. Captain Campbell, who was with him for some weeks, speaks of him in terms of admiration, both as a man of liberal education and a capable army officer.

Abraham Beach.

See sketch which precedes his letter of May 16, 1827.

Cave Jones.

See sketch which precedes his undated letter of 1805.

HOBART CORRESPONDENCE

[FROM DANIEL NASH]

Exeter April 10th 1803 Sunday Evng.

REV^d & DEAR SIR,

I HAVE an opportunity of sending a Letter as far as Albany and hope that it may be convey'd to you from thence by some Person who will be going for New York. I received a line from you by Cap^t Garratt dated Jan^y 4th I had mentioned something to you respecting Baptism, the occasion was this. Let me relate particulars, they may be entertaining. I was in Richfield about 12 miles from home where I preach one eighth of the time. On Monday, after attending Divine Service there last Summer, I think in July, a pious Woman of the Church mentioned to me that a young Man who had been brought up in the Church, with whom I was not acquainted, appeared extremely exercised in mind about Religion, that the Dissenters were striving to get him away, that he had been a thoughtless youth but might be of great use in the Church. I thanked her for the information, and tho' in great haste to go home yet was determined to see him if possible. I called at the house where he lived and the People told me he was in the Woods at some distance from the road. I thought I would go and find this lost Sheep, in conformity to my inclination I went and found him! yes, my Dear Sir, almost the picture of despair. *I am lost, I am undone*—with all the tenderness of which I was Master I pointed out to him the way he ought to go, that God and his Saviour were ready to receive him. *I am like a Prodigal. I have abused God's mercies.* After giving vent to my tears, for who could refrain while beholding such an Object of distress, I gave him advice, recommended him to his God and rode home. A few Days after he attended Church in Otsego, he appeared much altered and

DANIEL NASH

his conversation upon Religion was high pleasing. As he was not baptised in the Church, he wished to be partaker of that solemn Ordinance, and chose the mode of Immersion. I could not object, and the ceremony was attended with all imaginable solemnity. He always mentions to me the singular Providence of God in sending me to him while in the Road, and he speaks as tho' he was perfectly grateful. His life and conversation are as become a Christian indeed & in truth, void of enthusiasm so that the Enemies of Religion can say no evil of him. A number of instances similar to this have occurred, & a spirit of serious inquiry increases, you will ready judge that the number of Communicants is gaining and I have more to attend to than just perform the Service of the Day. The Books you sent are read with great avidity and give much instruction. Let me thank you for sending them.

It is almost impossible to refrain giving vent to the feelings of my heart in thanking God for his mercies. I know you will join me, but I must relate even to you the situation of the Church in Otsego. We are surrounded by Enemies and it has become indispensibly requisite that a Church be built for the accommodation of the People. Materials for building are collected, the work has gone on with the greatest alacrity, but we cannot raise sufficient to complete the Building so as to have it any way comfortable, without assistance from abroad. We are soliciting help from every quarter, but expect that we shall be under necessity to apply to Trinity Church, should this be the case I shall transmit a faithful account and request your friendly assistance. If the answer is not favourable I expect they will send me and depend on it, if I am not prohibited, I shall beg with all the earnestness of which I am Master.

I should write to Doctor Beach and Mr Jones, but they never

HOBART CORRESPONDENCE

have sent me a line, you will however give my love to them and also to Mr Pilmore of whose reception into the Union I have heard and am greatly pleased with it. I feel much friendship for that Man, as one who loves our Lord and Master in sincerity and truth. The Books you sent by Maj^r Hale have never arrived. I have sent to Albany, he says he sent them to Cooperstown, but there is nothing to be heard of them in the latter place. Receive my sincere thanks for your goodness, may the Lord bless you in your family, among your People and in his Church is the wish of your obliged friend

DANIEL NASH.

N. B. Your Books will be sent by the first safe conveyance.

Superscription:

THE REV^d JOHN H. HOBART, New York.

ANNOTATIONS

John Garratt.

For notice see page 122.

Richfield.

Otsego County was formed from Montgomery in 1791. It is watered by the Susquehanna and Unadilla rivers. Within its limits are Otsego Lake and Canandaigua or Schuyler's Lake. The town of Richfield was taken from Otsego in 1792. Settlements began soon after the close of the old French and Indian War. The largest land-owner was John Tunnicliff of Derby, England, who purchased, in 1765, twelve thousand acres belonging to the Otsego patent, and in 1774 six hundred acres of the Schuyler patent, which included a portion of the present village of Richfield Springs. Edwin F. Bacon, in his "Sketch of Otsego County," has this account of the springs, on page 72:

"The springs that have made this locality famous as a health resort were long known to the aborigines under the name of 'Medicine

DANIEL NASH

Waters.' The following beautiful description is given of the original spring and of Canadarago Lake: 'At the summit of a gently-rising eminence in the midst of shrubbery, and overshadowed by the lofty and majestic branches of the fir and pine, there issued forth from beneath the roots of a gigantic tree a crystal mineral fountain of life and health. About three hundred rods to the south of this fountain was a romantic and beautiful lake silently sleeping in a quiet valley, skirted on either edge by heavily-wooded alpine ranges, whose giant forest trees were boldly reflected in the deep blue waters that were disturbed only by the screaming waterfowl or the light canoe of the red man as he glided swiftly over its silver surface. The elk, moose and timid deer drank from its silent waters in the wild solitudes of the primeval forest. Two wood-covered islands rested within the bosom of this picturesque lake, one of which has since disappeared, and, as tradition says, the last of the once powerful tribe, the Canadaragos, sank far beneath its dark waters.' "

The springs became a health resort in 1820 through the efforts of Dr. Horace Manley. The present parish dates from October 1, 1849, and was incorporated under the name of St. John's Church, Richfield. The first church was built on the west side of Lake Street, on land given by Augustus H. Ward. It was consecrated on August 11, 1853, by the Rt. Rev. Dr. Wainwright, Provisional Bishop of New York. A new church was commenced in 1879 on the corner of Main and Elm Streets, given by Edmund A. Ward. It was consecrated in 1880. The first rector was the Rev. James W. Capen. Among his successors have been the Rev. Robert T. Pearson, the Rev. Charles L. Sykes, the Rev. E. M. Pecke, the Rev. Charles C. Fiske, the Rev. Robert Granger, and the Rev. George B. Richards. In October, 1911, the rector was the Rev. Alexander Haswell Grant. As recorded in the American Church Almanac for 1911, there were two hundred and twenty-six communicants. Within the town is the village of Monticello, in which a parish was formed, May 24, 1799, by the Rev. Daniel Nash and named St. Luke's Church. It was incorporated on April 28, 1801, in which year a church was built. It was replaced in 1832 by a larger one. Since the growth of Richfield Springs, and the establishment of a parish in that borough, St. Luke's has been a chapel of St. John's, and is served by its rector. Fifty-five communicants were reported for St. Luke's in 1911.

HOBART CORRESPONDENCE

Christ Church, New York, admitted into Convention.

The reference is to the admission of Christ Church, New York City, into union with the General Convention in 1802. The parish had been organized in 1793 by William Post and one hundred and seventy-two others. They were members of Trinity Church, the only parish in the city. They were friends and admirers of the Rev. Joseph Pilmore, who desired that he should be called as an assistant minister. Upon the refusal of the vestry they withdrew from the parish, built a church in Anne Street between William and Nassau, and after being incorporated, called Mr. Pilmore as rector. It was the first independent parish. It was refused admission year after year, as objections were made on the ground that there was only one parish in the city. But after St. Mark's had been founded in 1799, both were admitted. See also Report from Christ Church, October 2, 1804.

Daniel Hale.

Daniel or Major Hale was a well-known merchant of Albany, and vestryman of St. Peter's Church in New York City.

PHELPS TO MOORE

[DAVENPORT PHELPS TO BENJAMIN MOORE]

Grimsby, U. C. April 11th 1803

RIGHT REVEREND SIR!

YOUR very obliging favour of Feb^y 5th ult^o reached me per mail on the 30th of March—With great pleasure and gratitude I reflect on its contents, and humbly hope to be enabled, so to persevere in the further discharge of my mission as not to forfeit the approbation of those who seek the prosperity of the Church, and superintend it's officers.

At Buffaloe Creek, where I wrote my last letter, and at Fort Erie, by reason of the weather and the immense quantity of ice which for ten days so incessantly filled the river, that the passing of a boat was impracticable, I was detained eleven days: Therefore on Sunday the 16th January, read prayers and preached at the latter place, and baptised five children. Tuesday the 18th at Stamford, near the great falls, baptised seven children. On the 20th returned to my family—The day following, visited the Sick. Sunday the 23^d read prayers and preached at Barton, and attended a funeral some miles distant.—Sunday 30th read prayers and preached at Grimsby, and baptised one child.—Friday Feb^y 4th attended a funeral some miles distant.—Sunday, Feb^y 6th having leased my farm and moved to this place, where I arrived late last evening, and there being no appointment, did not perform divine service.—Sunday 13th read prayers and preached at Grimsby—19th visited the Sick—Sunday 20th read prayers and preached at the same place, and baptised one child—Monday visited

RIGHT REV^d. DOCT^r. MOORE

HOBART CORRESPONDENCE

the Sick—Ash Wednesday, read prayers and a homily at the same place.—Friday, baptised one child.—Sunday 27th read prayers and preached at Flamborough west, and baptised four children.—Saturday March 5th baptised one child.—Sunday, 6th visited the Messasaga Indians on the river Le Credit, but not having an interpreter competent to the task, could converse but little with them. Friday the 11th attended the funeral of the late Nathaniel Pettit Esquire, formerly of New Jersey.—Sunday 13th read prayers and preached at Grimsby.—Sunday 20th read prayers and preached at Saltfleet & baptised two children—Wednesday following baptised one child—Sunday 27th being unwell remained at home. Sunday April 3^d read prayers and preached at Boston, and baptised two children. Sunday 10th read prayers and preached at Grimsby.

A principal motive, Sir, to induce me to move to this place was the benefit of a school for my family, with which they were not likely to be favoured in the vicinity of my farm—The people here are attentive and kind according to their ability; which at present is but small—and they seem to be very desirous that my residence should be fixed among them. But for reasons which I have before suggested, and more especially in obedience to the advice you have been pleased to communicate, I shall use all diligence, so to arrange my affairs, that I may personally pay my respects to your reverence as soon as may be: The principal impediments now in the way, are my own pecuniary circumstances which I hope, through the favour of providence, by some exertions may be so altered as to enable me to set out on the tour some time in the course of the ensuing summer—It would surely be my wish to set

PHELPS TO MOORE

out earlier, were it not for the circumstances to which I allude;
and which, at present, must remain doubtful.

With sentiments of perfect respect and duty, I am,

Right Rev^d Sir

Your most obedient,

and most humble Servant

DAVENPORT PHELPS.

Superscription:

THE RIGHT REVEREND BENJAMIN MOORE DD New York

ANNOTATION

Nathaniel Pettit.

The Pettit family were early settlers in the region southeast of Minisink Mountain and west of the Walkill, now known as Wantage, and part of Sussex County. They seem to have taken a prominent part in the affairs of the county. The first court of justice in the region was held November 20, 1753, in the house of Jonathan Pettit, in Hardwick township; several of the family became "Judges of the Pleas" and justices of the peace. Although formed from Morris County in 1753, Sussex County sent no representatives to the provincial legislature until 1772. At an election held August 17, 1772, Nathaniel Pettit and Thomas Van Horne were chosen. Mr. Pettit served until the royal authority was suspended in New Jersey by the adoption of a republican constitution, July 2, 1776. Removing to Upper Canada, he settled upon a tract of land in what is now Grimsby.

Through the courtesy of Arthur G. Doughty, archivist of the Dominion of Canada, the Editor has received photographs of the following documents in the manuscript department at Ottawa, relating to Nathaniel Pettit. They are of extreme interest as showing what the ordinary loyalist had to suffer at the hands of his neighbours who had attached themselves to the American side.

HOBART CORRESPONDENCE

*To his Excellency JOHN GRAVES SIMCOE Esquire Governor and Comander
in Cheife in and Over his majestyes Province of Uper Canada &c &c—
Im Council*

The Pettition of NATHANIEL PETTIT

Humbly Sheweth

That your petitioner by Reason of his Studey Atteachment To his most Gracious majesty and the british Constutition hath Suffered Great Loose and that the Lands he hath Received in his opinion are Not adiquit to what he hath Lost besides Great Suffering and Abuse and Therefore Most Humbly pray a further alotment Such as your Exelency may Judge him Worthey of and Petitioner as in Duty bound will Ever pray —

NATH^L. PETTIT

August 12th 1794 —

Some heads of my Sufferings and their Causes

from the beginning of the American Reblion thay Suspected me and often Charged me with having a Courtt Correspondance with the brittish which thay could not prove altho I was Three Times Taken up by order of their Superiors and carred more than Sixty miles from where I Lived before Commitys &c and alway obliged to pay Great Cost at last a certain Ioseph Barton who had till that time Staid at home in the County of Sussex in New jersey tho strongly Mistrusted and a few weeks before that unhapy affair with the hessens at Newtown was with the Brittish at Newark where by the influence of General Skinner he obtaind a Commishon Directed to him and me the purport of which was that we were to Give Courtt Notice to the frinds of Government in the Said County which at that time were Numerous that a Certain Day all were to Repare to the Court house with such armes as could be Colected and to sett up the Kings Standard which from the position of the then broken harted Rebels was Expected itt might be Defended but before that Day arrived the Said affair at Newtown hapened which Gave them fresh spirits and he (Barton) was obliged to fly to the Brittish and Carried Said Comishon with him and be Came a Colonel. Tho he had left with me a writeing signd by a General Containg Instrutions how to Proceed in Case we Succeeded tho they the Rebels Never Goot Said Instutions into their hands by some papers thay found in said Bartons Chest who was afterwards

PHELPS TO MOORE

taken pisoner by them Discovered Some thing of the matter Soone after which I was taken up and Confined upwards of two month in Close Goale thirty miles from home after ward Indited and find two hundred and five pounds and a large Cost and also Ajudged one whole years Imprsonment and Suffered all Except Six Months of which M^r Levegston who was Calld Governer Abated by what he Cald a pardon but was Little better than a prisoner all the time I staid in the Countrey. At that time I was Possest of a Valuable Grist and Saw mills and altho not Actually taken frome me the Inhabitents were forbiden by their Commtty To use them or have aney Dealing with me whi^{ch} was to the Same purpose as if Taken from me When I Left that Countrey was obliged to Sell that with all other property I had Left for Less than half value Shortly affter I came to Niagara in the year 1787 The Brittish Commshoners Came Captin Watson then Commander in the Garreson Sent for me and as he had Seen my papers advised me to aply to them for my Losses whcih I Did and was Told by M^r pembiton one of them that he beleved I was Justly intitled to Receive Sattisfaction but as I had Remaind in the States Dureing the war I Did Not Come with in the meaing of the act of parliament and Advised me to petition Lord Dorchestor for Lands and Captin Watson was So Kind as to Carrey my Pettition Down Soon after I Receivd an order of Council for Seven hundred acres of land and have the Most of it Located

NATH^l. PETTIT

August 12th 1794

Endorsement:

Nat^l Pettit's Petition—Order'd to be refered to Surveyor General & to have a grant altogether of 2000 Acres read in Council 4th Nov^r 1794

CHARLES COTTON

IN 1798 the Rev. Charles Caleb Cotton was in Charleston, South Carolina. He is recorded in the Clergy List in the Journal of the General Convention of 1799 as a teacher in Charleston College. According to Dr. Dalcho's "Church in South Carolina," he left the state in 1800. His name appears upon the Clergy List for 1801. He was in charge of Christ Church, New Brunswick, New Jersey, from November, 1800, to Easter, 1801. He was rector of Trinity Church, Oxford, All Saints', Perkiomen, and St. Thomas's, Whitemarsh, from 1801 to 1804. His name, however, is not recorded in the Journal of the Diocese of Pennsylvania. No trace of him can be found afterward. His name is not in any list of ordinations in the American Church. He may have been ordained in England.

[FROM CHARLES COTTON]

Holmesburg, Penn^a.

23^d April 1803.

DEAR SIR,

THIS morning I have the pleasure of acknowledging the receipt of your kind letter under date of the 21st and hasten to answer it's contents, I am afraid you will think me a troublesome correspondent, when I inform you that it was more at M^r Gilpin's solicitation, than from any prepossession of my own that I wrote you relative to the proposed situation in Virginia. At any rate, my dear Friend, I shall exonerate you from "feeling a reluctance in being instrumental in withdrawing me from" this place, as there is little probability of my leaving it at present.—But I shall always consider your kind wishes and services in my behalf, as deserving a particular esteem on my part, which, I fear, it will never be in my power to repay, but by sincere professions of friendship. Many circumstances which could better be mentioned verbally, than

CHARLES COTTON

in this way, contribute to render a situation in Virginia, an ineligible one to myself. Perhaps, in the course of the summer, I may have the pleasure of seeing you at your own house; should that be the case, I assure you, it will be a great satisfaction to me, to acknowledge my thanks personally, and to participate in the enjoyment of your society. I hope M^{rs} Hobart by this time has recovered from the indisposition, of which M^r Gilpin informed me.—We feel his loss here very much, not only as an Officer in the Church, but as a very valuable neighbour, but I endeavour to reconcile to myself the absence of an intimate Friend, by reflecting that his change of residence will materially promote his advantage. With regard to yourself, I know not how you manage to go through such a world of duty. I always thought that the Vestry had laid too much on your shoulders, but we both believe, that “Providence fits the back to the burthen.” Will you allow me to consider this little intercourse between us, as the opening of a correspondence which it would be very gratifying to me to keep up occasionally, and let not my declining the present offer, restrain you from communicating any further information, which in your opinion might be advantageous.—Our good Bishop was to have been with us on Sunday last, but the inclemency of the day (a snow storm) prevented his attendance. We however expect a visit from him within a few weeks. This leads me to speak of Bishop Moore. Pray make my best respects & kind remembrance to him. I have passed many agreeable moments at his house and regret very much that I am now almost excluded from his society. Remember me also to the Bishop’s Lady, M^{rs} M. & M^r Clement. I should be pleased to hear that he intended entering the Church. Few if any young men of his age in this Country, are so well qualified to adorn the Profession. I saw your old Friend M^r W.

HOBART CORRESPONDENCE

Johnson, very lately, he continues in pretty good health. I have a great mind to run down to Brunswick and pass a few days with my dear Friend Dr Beach Mr Jones, your Colleague, was so obliging as to call on me in his way to Maryland. I should like much to be better acquainted with him.— With my best respects to M^{rs} Hobart, and hearty good wishes to you both, I remain

Your affectionate Brother,

CHAS^s COTTON.

Superscription:

THE REV^d M^r HOBART, Greenwich Street, New York.

ANNOTATIONS

J. B. Gilpin.

Mr. Gilpin was a warden of St. Thomas's Church, Whitmarsh, which was united with Trinity, Oxford, and All Saints', Perkiomen, under one rector. He appears to have been a man of importance, for he was a member of the Standing Committee of the Diocese of Pennsylvania for ten years and served on committees. He was a lay deputy to the General Convention in 1795 and 1799. The removal noted here by his clergyman does not seem to have been to New York City, for his name is not found in the New York Directories from 1804 to 1810.

Charity Moore.

The wife of Bishop Moore was Charity, daughter of Major Thomas Clarke, whose beautiful estate in Greenwich village, which he named Chelsea, occupied the ground overlooking the Hudson from about Eighteenth Street to Twenty-fifth, and extended from the Abingdon Road (now Eighth Avenue) to the river. The marriage took place in St. George's Chapel, New York City, April 20, 1778. See also sketch of Bishop Moore, Volume II, page 230.

Clement Clarke Moore.

Clement Clarke, a son of the Rt. Rev. Benjamin and Charity (Clarke) Moore, was born at Chelsea, Greenwich village, on Manhattan

CHARLES COTTON

Island, July 15, 1779. He was carefully educated under his father's supervision, and graduated from Columbia College in 1798. He studied the elements of theology with his father, but remained a layman. He was a trustee of Columbia College from 1813 to 1857, and clerk of the board from 1815 to 1850. His offer of a whole block from his Chelsea estate for the erection of buildings for the General Theological Seminary, made in 1818, the year after that institution had been formed by the General Convention, was gratefully accepted. In connection with the legacy of Jacob Sherred, it had the result of fixing the seminary permanently in New York City, although the experiment of removing it to New Haven was tried from 1820 to 1822. Mr. Moore became professor of Hebrew in the seminary and served from 1821 to 1850. He had the happiness of seeing the corner-stone of the first building laid on July 28, 1825, and the buildings for the seminary erected. In all the affairs of the seminary he was a firm and generous friend. He resigned his chair in 1850, and was made professor emeritus. He died at Newport, Rhode Island, July 10, 1863, in his eighty-fourth year.

He published:

A Hebrew and Greek Lexicon. 2 volumes. 1809

Bishop Moore's Sermons. 2 volumes. 1824

Poems. 1844

George Castriot, surnamed Scanderberg, King of Albania. 1850

His popularity as a writer, however, will rest upon the poem he wrote for children: "'T was the Night before Christmas.'" It was copied by a young lady who was visiting Professor Moore, and by her sent to the "Troy Centinel," in which it was published on December 23, 1823.

William Johnson.

The reference is to William Johnson, of whom mention has been made in Volume II, page 134.

HOBART CORRESPONDENCE

[FROM DANIEL NASH]

Exeter April 29th 1803.

REV^D & DEAR SIR,

I WROTE you a line about four Weeks since and sent it by a Gentleman to Albany hoping that some mode of conveyance might be found without sending by the Mail from that Place. I mentioned the State of Religion in this County: and I fondly flatter myself that the account I transmitted was not altogether uninteresting to you. I think I have related the favourable reception The New Week's Preparation met with. I find continual advantage in having similar Books in circulation. However fond I am in having the Doctrines, Discipline and Worship of the Church vindicated, yet I prefer Writings of piety & Devotion. These hit the heart and have a more lasting effect than all the arguments which can be used. This I have now mentioned that on condition any Books are sent for the People, the same or similar Books may be forwarded. This you can mention to our Benevolent Bishop. The Catechism you sent is a most valuable production, as it affords much information, a thing much wanted, indeed ignorance is one of the most powerful opponents the Church meets with.

I expect within a few Days to ride to the Westward for the purpose of preaching in various Places. May the *Spirit* of our ascended Master accompany the word which may be spoken agreeable to his *Will*. My ride is increasing. I write in haste. The bearer will call and if you have any thing to communicate it will afford me satisfaction.

With esteem I am your obliged

friend

DANIEL NASH.

Superscription:

THE REV^D JOHN H. HOBART, New York.
Mr. Dow.

DANIEL NASH

ANNOTATIONS

The New Week's Preparation.

Manuals for the instruction of communicants, with prayers and meditations, appear to date, in the Church of England, from the Restoration in 1662. Some of them merely gave brief instructions, and others were elaborate in their scheme of devotion for each day in the week preceding the reception. The compilers drew from the rich sources found in the ancient service-books and some of the early Fathers of the Christian Church. Others composed prayers and meditations in the strong and sonorous English of the period. A few were based upon manuals which had first been published on the Continent for the use of devout members of the Church in France or Italy. One of the best known manuals was Bishop Lake's "Officium Eucharisticum," of which it is said that no less than thirty editions had been published to 1710. Another was a volume entitled "A Week's Preparation." The compiler was named Keble. The first edition was issued in 1679 with this title: "A Week's Preparation towards a worthy receiving of the Lord's Supper. Also some Meditations to live well after receiving the Holy Sacrament." 12mo, London, 1679. The second edition appeared in 1686; the forty-eighth edition was published in 1739. In 1751 the book appeared with the same title, to which was added: "Fifty-first edition, corrected and enlarged by a Clergyman of London." 12mo, London, 1751. The title-page is engraved. In 1757 appeared the fifty-second edition. The book seems to have been reprinted many times until about 1830. In a list of devotional books sold by T. and J. Swords, New York City, in January, 1830, is found "New Week's Preparation." The British Museum has copies of the first, second, forty-seventh, forty-eighth, fifty-first, fifty-second, and a duplicate of the fifty-second, with the date 1764. In 1740 a revision was undertaken and published under the title, "The New Week's Preparation, for a worthy receiving of the Lord's Supper, as recommended and appointed by the Church of England. Consisting of Meditation and Prayer, for the morning and Evening of every day in the week with forms of examination and Confession of Sins, and a companion at the Altar; Directing the communicant his behaviour and devotion at the *Lord's Supper*. Also, Meditations to enable us to live

HOBART CORRESPONDENCE

well after receiving the Holy Sacrament, to which are added, a morning and evening prayer for the Closet or Family." In "An Address to the Reader" there is a full exposition of the compiler's views and aims in making the attempt to adapt the book more fully to sober and devout-minded English Churchmen. In its original form it seemed unsuited to men and women seldom carried away with religious ecstasy. There were expressions and instructions which were dangerous in their tendency and were not to spiritual edification. The reviser says in part:

"Though I may possibly incur the displeasure of those whose secular views, may be frustrated or disappointed by the publication of this 'New Week's Preparation;' yet I have the consolation of being fully assured that this present undertaking will want no apology to those who have religion truly at heart. Nor am I under any apprehension of being condemned for adding one more to the number of devotional books, already extant upon the subject of the holy sacrament of the Lord's Supper, because the tempers and talents of men are so different, that what does not affect me may possibly touch another. I am also persuaded that the present proprietor of Keble's 'Old Week's Preparation,' cannot desire the continuance of a book which has already been found so injurious to christianity, for it abounds with rapturous and wanton expressions, and warmth of constitution. Not reason much less religion has the chief and sovereign influence. Undoubtedly writers of this cast have shamefully suffered the softer passion to mix too strongly with their zeal for religion. . . . Here the true spirit of devotion which is in its own nature a liberal and reasonable service, is made wholly to evaporate in unnatural heats, and ecstatic fervours such as are a disgrace and reproach to the dignity of a rational nature. And instead of speaking the language of a serious, rational, and unaffected piety, they abound wholly with rapturous flights of unhallowed love and strains of mystical dissoluteness, or as an ingenious author terms it, spiritualized concupiscence, invented by the carnal and wanton appetites and wishes of the unmarried nuns and friars; and, thence either by design or by the delusion of the devil, or both, foisted into the devotions of the reformed Church, under the pretence of purer flames of divine love and Spiritual rapture, whereas, they pollute the soul with luscious images, warm it with irregular ferments, and fire it with a false passion; dissipating all due composure and recollection of

DANIEL NASH

mind and laying open the heart to all the wild extravagancies of frantic enthusiasm ; a manner of address much fitter for a dissolute lover than an acceptable worshipper of the all pure and all knowing God.

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“For these reasons I thought it my duty, as a Christian to explode that fulsome, and luscious method of the ‘Old Week’s Preparation,’ which has most scandalously put into the mouth of the devout reader such carnal expressions as are there mentioned : and in their stead I have endeavoured to substitute such prayers and meditations as may be warranted from the word of God.”

In the course of the address he makes these wise suggestions : “As it has been my endeavour on the one hand not to flatter sinners, so on the other, I have been careful not to fill the minds of any with unnecessary fears and scruples, with respect to a duty which ought to be the practice of their whole lives ; as if nobody ought to go to this sacrament, but such as are perfect as ever they can hope to be. . . .

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“Here lies the main stress of all, not to urge frequency of communion so far as to render the holy sacrament hurtful, or fruitless to parties concerned ; neither yet to abate so far of the frequency as to make a kind of dearth or famine of this so salutary, and necessary food. For the clear understanding of this matter, it may be necessary to take notice that since it is allowed on all hands, that there can be no just bar to the frequency of communion but the want of preparation which is only such a bar as men may themselves remove, if they please ; it concerns them highly to take off the impediment as soon as possible, and not to trust to the vain hope of alleviating one fault by committing another.”

The prayers and meditations which make up the main part of the book are both simple and fervent. In the portion for use on the day of reception there are these directions, which show that reverence at the altar is no new thing : “When the minister comes to give you the consecrated bread and wine I would have you very intent upon what you are about but take great heed, lest while you are striving to raise your heart, you be not lost and bewildered in your thoughts, strive rather for a serious and composed mind ; let your devotion be rather

HOBART CORRESPONDENCE

regular and equal than exalted and transported, attend gravely to what the minister says, and when he has repeated that excellent prayer, 'The body of our Lord Jesus Christ which was given for thee, preserve thy body and soul into everlasting life,' be sure you say softly a most hearty *amen*; for is not that the thing you come for and desire? When he has said, '*Take and eat this in remembrance that Christ died and feed on him in thy heart by faith with thanksgiving,*' take it with your right hand, and glove off, but without your elbows on the rails or any other careless or indecent position and while you are taking it say, 'O blessed Jesus who,' etc. When the minister delivereth the Cup and says '*The blood of our Lord Jesus Christ which was shed for thee preserve thy body and soul into everlasting life.*' Be sure you say *Amen*, and when he has said '*Drink thee in remembrance that Christ's blood was shed for thee, and be thankful.*' Take it and drink very moderately, regarding neither thirst nor pleasure in the draught. But let me remind you that you do not pretend to repeat either loud or softly, the words the minister uses in delivering the bread and wine, your business being to attend soberly to what he says and then say *Amen*. I tell you this because an idle custom has prevailed of people repeating what the minister says to the disturbance of the ministry and to the hindrance of others."

A second part was added with the title: "The New Week's Preparation for the worthy receiving of the Lord's Supper. As appointed and practiced by the Church of England, consisting of Meditations, Prayers and Hymns. Suitable for the Sunday Evening and Sacrament Day and for the Morning and Evening of every day in that week, with a form of daily self examination. And in the course of these Meditations those doubts which are apt to disturb and render the minds of devout communicants uneasy, are clearly stated and finally removed."

The intention of "part second" was, as the compiler states, to heighten and quicken the spiritual fervour which was enkindled at the altar and thus gain a fuller blessing from the holy feast. An exposition of the Lord's Supper as based on the Catechism is given. The tone of the devotion in this part is more exalted and fuller of thanksgiving than in the previous part. Appended to it are lists showing the collects "suitable to the occasion of a worthy communion;" the psalms for the same purpose, "the whole Book of Psalms digested

DANIEL NASH

into prayers, meditations and thanksgivings," the seven penitential Psalms, and the Beatitudes. The copy in the Library of the General Theological Seminary, New York City, was a bequest of Mrs. Elizabeth (Brasier) Pintard, the wife of John Pintard, a benefactor of the seminary. It was printed at London, in 1821, by A. Applegath, Duke Street, Stamford Street, for J. Offer, Newgate Street.

Bishop Innes's Catechism.

This Catechism is probably that prepared in Scotland by George Innes, Bishop of Brechin from 1778 to 1781, and published in this country by Bishop Seabury, with a few changes. It was extensively used both in Connecticut and New York. About 1814 Bishop Hobart made some further alterations, and issued it under the title of "The New York Catechism."

Johannes de Peyster Douw.

"Mr. Dow," the bearer of the letter of Mr. Nash, was Johannes de Peyster Douw. He was the youngest son of Volckert Peter and Anna de Peyster Douw, and was born at the family mansion, Wolvenhoeck, in Greenbush, opposite Albany, January 20, 1756. His father was a man of affairs, and served as a member of the first Provincial Congress of New York. Johannes was prepared for college by the Rev. Nathaniel Taylor of New Milford, Connecticut. He was graduated from Yale College in 1777. He served as a commissary in the army, under the command of General Gates, which defeated General Burgoyne at Stillwater in October, 1777. During the campaign of General Sullivan against the Indians in western New York, in the summer of 1779, he served again as commissary and transportation agent, running a line of four-horse stages from Albany to the seat of war with supplies and army munitions. In 1782 he was surrogate of Albany County. He engaged in business when peace was declared, and was the largest dealer in hardware north of New York. With Otsego County his relations seem to have been very close. He also owned and operated a fleet of packet-sloops on the Hudson River. In 1788 he was elected an alderman of the city of Albany. Throughout a long life, his business integrity and courtly manners made him one of the best-known and respected citizens of the capital. He died in his eightieth year, February 22, 1835. His son, Volckert Peter Douw, mar-

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ried Helen F., a daughter of Pascal Franchot of Butternuts, Otsego County.

Many of the family had written their name Dow, instead of retaining the old Dutch form, which explains the spelling of Mr. Nash.

JOHN MOORE, JR., AND DAVID TITUS

JOHN MOORE

JOHNSON, a son of Benjamin and grandson of the Rev. John Moore, the first minister of Newtown, was born in that Long Island village, July 5, 1730. He lived upon his parental estates, and was greatly interested in all local affairs. For a long series of years he was senior warden of St. James's Church, and did much for its advancement. He married Hannah, daughter of Thomas Whitehead, on May 2, 1752. Their children were:

ELIZABETH, born April 23, 1753; died August 25, 1827; unmarried.

JAMES, born July 24, 1754; died February 25, 1799. He married Elizabeth Hallett.

DANIEL, born July 19, 1756; died September 25, 1761.

ANNA, born March 11, 1761. She married John McVickar of New York City, merchant, father of the Rev. John McVickar.

PATIENCE, born November 9, 1762. She married John C. Dougan.

MARY, born March 19, 1764. She married first, Richard Lawrence; second, William Stewart.

BENJAMIN, born January 25, 1766.

DANIEL SACKETT, born June 17, 1768; died September 20, 1828. He married first, Hannah Titus; second, Hannah Moore.

Mrs. Moore died August 4, 1772, in her forty-fourth year.

Mr. Moore died on October 18, 1827, in his ninety-eighth year. The Rev. Evan Malbone Johnson, in a conversation with the Rev. George F. Seymour in March, 1865, said of him:

"The Moore Family had been settled in this town from the time of its purchase from the Indians. At the head of the family was Mr. John Moore, aged 90 years. He possessed all his faculties. From him I learned a great many particulars respecting the individual missionaries who had been sent thither from time to time by the Society for the Propagation of the Gospel in Foreign Parts." John Davis, that delightful *raconteur*, who travelled in the United States in the years 1798 to 1802, was entertained by John Moore, and says on page 170 of his "Travels:"

"Farmer Moore brother to Bishop Moore of New York (I love to

HOBART CORRESPONDENCE

give their names, and kindred), always entertained me with a hearty welcome. Every one acknowledged his daughter was charming:

*A maiden never bold:
Of Spirit so still and quiet, that her motion
Blush'd at itself.*

“Indeed the manners of the whole family were worthy of the Golden Age.”

DAVID TITUS

DAVID, a lineal descendant of Content Titus, one of the early settlers of Newtown, Long Island, was born in that village, and spent his whole life there. He was a prosperous farmer and strong Churchman. He was liberal in his gifts to St. James's Church, and served for many years as a warden of the parish. He married Patience, a daughter of Lieutenant Samuel and Sarah (Fish) Moore, and sister of Bishop Benjamin Moore of New York. Mr. Titus died in 1790. John Davis, the traveller through the United States from 1798 to 1802, has this mention of Mr. Titus on page 170 of his “Travels:”

“Mr. Titus, who lived on a creek that communicated with the Sound, both feasted and caressed me; he was a worthy old gentleman; and at his house, as in the days before the flood, they were eating and drinking, marrying and giving in marriage.”

[FROM JOHN MOORE, JR., AND DAVID TITUS]

Newtown May 2. 1803

WE the Church Wardens of Saint James Church in Newtown, do certify to the Right Rev^d Benjamin Moore D.D. that the Reverend Abraham Lynsen Clarke has been duly chosen Rector of our Church. Witness our Hands

JOHN MOORE JNR

DAVID TITUS

No superscription.

MOORE AND TITUS

ANNOTATIONS

Abraham Lynsen Clarke.

Abraham Lynsen Clarke was born probably in Milford, Connecticut. He was graduated from Yale College, New Haven, in 1785. He became lay reader in St. Peter's Church, Milford, Connecticut, and after the Rev. Henry Van Dyke had left for Poughkeepsie, took charge of the parish. He was made deacon in Christ Church, Stratford, June 9, 1786, at the same time as Bryan Fairfax of Virginia. In 1787 he was chosen rector of St. Paul's Church, Huntington, Connecticut, and Christ Church, Tashua. On Trinity Sunday, June 7, 1789, he was ordained priest, together with Ambrose Todd and Ambrose Hull, in St. Paul's Church, Norwalk, by the Right Rev. Dr. Seabury. During his incumbency a new church was built at Tashua. By the death of the Rev. Moses Badger in September, 1792, the parish known as King's Chapel, now St. John's, Providence, Rhode Island, became vacant. Mr. Clark was recommended by Bishop Seabury, and commenced his duties on Easter-day, March 31, 1793. In 1800 he became colleague in the old parish of St. Michael, Bristol, Rhode Island, to the Rev. John Usher, then in his eightieth year. In 1803 he resigned and accepted the rectorship of the united parishes of St. George's, Flushing, and St. James's, Newtown. The formal union had been effected with growing satisfaction in the previous winter, when the Rev. Henry Van Dyke proposed resigning. Mr. Clark died December 31, 1810.

St. James's Church, Newtown.

See Report of October 1, 1804.

HOBART CORRESPONDENCE

[FROM CHARLES FENTON MERCER]

Prince of Wales's Hotel, Leicester place
London. May 15.

1803

MY DEAR HOBART

I FOUND your letters by the March packet waiting my return to London after I had been out of England about six weeks on a visit to Paris. My journey afforded me no satisfaction equal to that I felt, on recognizing the well known hand of my Hobart on the back of four letters. I broke them open with impatience, but my heart shrunk back from the afflictive intelligence which first struck my eye. I took up a second letter, I had fortunately seen the worst. I could venture to read on. My poor Uncle's death, I had been prepared to expect, by a letter from my brother John: but the danger to which Mr^s H. had been exposed was so unexpected by me, so imminent, attended with such interesting circumstances, that it suspended my heart. I did not breathe, till, I was assured of her present safety. Then, my Hobart, I wept in my very soul at your account of [*torn*] sufferings, and I wished I had been with you to support you thro' them. I thank Heaven that the sailing of the packet was so long delaid, and that there were so few moments between the account of Mr^s Hobart's illness and her recovery. My dear sister's letter told me, also, of affliction scarcely less than yours, in which she and her little Mary were the chief sufferers. My good old Uncle's death, too, which put an end to a respectable life in which so many of my dearest connections were interested by the most affectionate ties. All these events called my heart away from the actors and the scene around me, and it returns to it very slowly. It yet wants that interest, which its tranquillity re-

CHARLES FENTON MERCER

quires that it should take in it. But my letters have not made me less happy. Oh! no. From a negative, they have given me a real being. They have aroused all my best affections, which this noisy, selfish and luxurious city can only mortify or palzy. My dear Hobart what do the sublime sentiments with which you describe England reply to this. Believe me your description affords me more pleasure, than all the scenes to which they relate. My visit to Europe began with enthusiasm, it ends in a humility derived from the vices of men. I have changed my opinion of the personages of the drama; and, with my reverence for them, has fled my veneration for the spot on which they act. I fear we have been deceived, that the ancestors of the present great men of England had all the pride & the selfishness of their posterity. I look in every direction with the same suspicion, with which I am, myself, regarded. Pardon me, my dear Hobart, I do not know, even if they prove more correct, that the sentiments which I shall carry home with me, are so agreeable as those with which I left it, and why should I diminish the pleasure you will enjoy in continuing to cherish them. I was at St James's church this morning on purpose to hear Mr Andrews whom you mention in one of your letters and request my opinion of. You will forgive me not remembering the words of his text, for it is a task I never could perform. I think, however, that it was from an Epistle of St Pauls and nearly in these terms "Be attentive to the appearance of evil." Dr Andrews preached on this text a very judicious and energetic discourse. He considered an habitual practice of small faults indicative of greater depravity, than the commission of crimes into which a man is betrayed by a sudden impulse of passion and of which he afterwards sincerely repents. The life of every man is composed of innumerable small actions and the mass of actual

HOBART CORRESPONDENCE

guilt in the former character may actually outweigh that of the latter. But independent of his actual demerit, such a man was also more dangerous by his example which was perpetually before the eyes of the public and by familiarizing it to vice destroyed that delicate and lively perception which enables it to distinguish the shades of vice and virtue. This was more especially the consequence of the union often found in such men of striking defects with interesting qualities. He conjured them however if they disregarded their own safety, not to endanger that of others. He then considered particular instances of the character which he had thus drawn. The indecency of dress among fashionable women, immoral conversation among men and especially among the old in presence of the young, the public violation of the sabbath by an advertisement in the gazette of an intention to break it by noisy festivity or midnight routes, advertisements which he remarked spread the contagion of bad example from the city throughout the most distant parts of the country where the tenant would not think it improper to imitate his distant landlord. He concluded by an invitation of his congregation to the holy sacrament to be administered next thursday in commemoration of the ascension of our Saviour. This invitation he accompanied with an exhortation to his hearers not to be driven from it by the scoffs of infidelity. *The manner of treating of these subjects procured for the Dr. the most profound attention from the greater part of a very numerous congregation. His style is concise without harshness, rather nervous than florid but not destitute of ornament, and altho' like most English divines the Dr. reads his discourse without often raising his eyes from his book and is cool and collected, his voice which is strong is well modulated and often rises to the tones of the highest animation. He has, indeed, the most correct and forcible emphasis I ever heard:*

CHARLES FENTON MERCER

and is certainly one of the most interesting preachers on every account. That he is generally thought so is proved by a circumstance that may serve also as an illustration of English manners. I went to Church before many of the congregation had collected, and many pews were empty and all of them afforded some vacant seats, and as nobody offered me one, I advanced to one of the women who keep the keys of the pews and inquired if there were no places reserved for strangers she told me that the church was generally so crowded that the isles were as full as the pews. I soon had my concern for my own accommodation diverted by the entrance of many ladies who stood up like myself, and, after some time, by the entrance of a very old, but decent looking woman, whose tottering steps required the aid of a stick, on which she leaned for some time, without having a seat offered to her. At last a servant maid quitted one erected against the outside of the neighbouring pew. This servant maid appeared more respectable in my eyes than any of the unfeeling nobles who had rolled to church in coronetted coaches and whom neither the place they were in, nor compassion for infirmity and age could induce to offer this poor woman a seat. Befor I quit Dr. Andrews, I should mention, what you maynot have heard and what does great honor both to himself and the venerable Bishop of London. Dr. Andrews was raised by him to the rectorate of St. James's, the first in England, with their being personally known to each other and without any recommendations of the former except what he derived from his character and talents.

I shall attend to all the inquiries which you desire me to make. As yet I have not been to Epsom and consequently have not presented you letter to Dr. Boucher, by which, I hope, in a week or two, when my business will permit me to leave London, to gain admittance to his good graces, which I will cultivate for your sake as well as my own.

HOBART CORRESPONDENCE

The neglect of all strangers who are foreigners in London, a neglect of which I have had my full proportion, has debarred me of any opportunities of acquiring much of that information which would be more valuable to me, as I know, it would be more interesting to you. A respectable young lawyer, the son of a very worthy and venerable clergyman now, unfortunately too old to preach, but formerly of St George's, Hanover, told me the other evening, that very high church pride, and an impetuous and ungovernable zeal were his only known defects. Rumour, that breath of slander, has indeed added to these, charges which affect deeply his private, such as the species of intemperance that you mention, and one other, perhaps more incompatible with the sacred character he holds. Mr Horne yielded no faith to either. He observed that it was a confirmation of their untruth, that the King so scrupulously attentive to the private character of the dignitaries of the church, had recently promoted him from the bishopric of Rochester to that of St Asaph the highest in the kingdom. He was of opinion notwithstanding, that the overbearing temper of Dr Horsey no less than his great talents would be an obstruction to his rising to the eminence his friends designate for him, the Archbishopric of Canterbury, which he thought had from the great powers annexed to it had generally been allotted with great caution to men of weaker talents and more bending temper. I do not know whether you will deem it of consequence to know, but we pronounce the name of this prelate improperly in America. It is Horsey and not Horzely.

May-17 This moment a paper is brought in, which I shall inclose to you. It cuts short a letter which I intended should be a very long one: for as it announces the termination of the negociation at Paris, officially, and contains a declaration by the minister of letters of marque having been issued, the only

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cause of Mr King's detention is gone and I must hasten with my letter to his house. Should he stay till tomorrow, I will write more.

I have begun letters to our friends J. Smith, Kollock, Beasley, Howe and James Robertson. But I fear I shall not be able to send them more than assurances thro' you, of my sincere affection. Congratulate Mr^s H. for me, on the accession to her family and the restoration of her health. I have just thought that I would inclose, to you open, my letter to Mr G and My brother and any others I may write to Virginia. The two first are of very great importance, but altho', I know you will feel interested in the contents I fear you will not be able to understand them. Send them on if you please as soon as you have read them and put a wafer only in Mr G's which contains the other. God bless my dear Hobart is the unceasing prayer of his ever affectionate

MERCER

Superscription:

REV^d JOHN HENRY HOBART, New York.

ANNOTATIONS

Muscoe Garnett.

The uncle of Charles Fenton Mercer was Muscoe Garnett, a son of James and Elizabeth (Muscoe) Garnett. He was born on August 17, 1736. He was a gentleman of cultivated tastes, and lived upon the family estate in Essex County, Virginia. He aided materially during the Revolution, and acted as a member of the committee of safety. On July 9, 1767, he married Grace Fenton Mercer, the daughter of John and Ann (Roy) Mercer, who was born on February 20, 1751. Judge John Mercer was the compiler of the "Abridgment of the Laws of Virginia," which is still a standard for that period. He lived at his handsome seat in Marlborough, Stafford County. Mr. Garnett was a useful citizen, and highly regarded by all who knew him or

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even met him casually. He died in January, 1803. Mrs. Garnett died June 4, 1814. Ten children were born to them, of whom James Mercer Garnett was the second.

Rebecca Smith Hobart.

For notice see page 168.

Gerrard Andrews.

Gerrard, a son of the Rev. Gerrard Andrews, vicar of Syston, as also of St. Nicholas, Leicester, and master of the Leicester Grammar School, was born at Leicester on April 3, 1750. He was educated by his father and at Westminster School, where he gained a scholarship at Trinity College, Cambridge. He was graduated from the University of Cambridge a bachelor of arts in 1773 and a master of arts in 1779. He became occasional preacher at St. Bride's, London and St. James's, Hempstead Road. In 1788 he was presented by Lord Barrington to the parish of Zeal Monachorum, Hempstead. In 1791 he became preacher at the Magdalen Hospital, and in 1799 he was also preacher at the Foundling Hospital, London. Lady Talbot, who greatly admired his character and preaching, presented him to Michelham, Surrey. Soon after he was called by the Rt. Rev. Dr. Porteus, Bishop of London, to the important rectorship of St. James's Church, Piccadilly. Lord Spencer Perceval appointed him in 1809 as Dean of Canterbury. In 1812 he declined the Bishopric of Chester, as he thought he was too old. His reputation as a preacher was very high; he had a full, sonorous voice, and effective manners. He was amiable, conscientious, and assiduous in his duty.

He died on June 21, 1825, at the rectory, Piccadilly, in the seventy-sixth year of his age.

Samuel Horsley.

For notice see Volume I, page 292.

Beilby Porteus.

The Bishop of London at this time was Dr. Beilby Porteus. He was born in 1731 at York, England. He was educated as fellow of Christ College, Cambridge, and he gained the Seatonian Prize for a poem on Death in 1759. He was appointed chaplain to Archbishop Secker

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in 1762; prebendary of Peterborough in 1764; rector of Lambeth in 1767; master of the Hospital of St. Cross; Dean of the Chapel Royal, and provincial dean of Canterbury, in 1769; Bishop of Chester in 1776; and in 1787 he was translated to the See of London. He was one of the clergy who, in 1773, petitioned for a revision of the Prayer Book and Articles. He wrote numerous tracts, sermons, lectures, and addresses, which had a wide popularity. He died in 1808.

Materials for American Church History.

The desire of Mr. Hobart to gather materials for the history of the Church in America was thus early shown, for this request was that Mr. Mercer should obtain from the venerable Vicar of Epsom any facts he knew concerning the early days and conditions of the parishes and Church life in Maryland and Virginia. But he was especially anxious to obtain letters, or copies of them, which his father-in-law had written to Mr. Boucher. He evidently then had in contemplation the publication of the "Life of Dr. Samuel Johnson," written by Dr. Chandler in 1772, but which the family thought unwise to publish at that time. To Mr. Hobart, therefore, must be given due credit for recognition of the importance of accumulating facts and documents concerning the history of the Church.

Jonathan Boucher.

Jonathan Boucher was born at Blencogo, Cumberlandshire, England, March 12, 1738. He was educated at Wigton School, under the Rev. Joseph Blaine. In 1754 he came to Virginia with the full expectation of becoming private tutor in some gentleman's family. After a short interval of disappointment he opened a school, which was very well patronized. In 1761 he was nominated by the vestry of Hanover Parish, King George County, as rector, and went to England for ordination. He was made deacon previous to March 26, 1762, when he was ordained priest by the Bishop of London, Dr. Thomas Hayter. On his return to America he spent seven years of usefulness and happiness in his work as parish priest at Hanover and St. Mary's, Caroline County. In 1768 he was invited by Governor Eden to become rector of St. Ann's, Annapolis, Maryland. In this position he was greatly esteemed. His school, which he maintained with great success, had many pupils who became well known. For some time

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he was private tutor to John Parke Custis, the son of Mrs. Washington by her first marriage, and gained the friendship and esteem of both General and Mrs. Washington. Shortly before the Revolution he removed to Queen Anne Parish, Prince George County. He was active in the opposition made to aggressions upon the rights of the clergy by the passage of the "Vestry Act." His articles upon the subject published in the periodicals of that time are still models of what controversial letters should be, calm, logical, clear. As the dissatisfaction with the mother country assumed an acute stage, Mr. Boucher delivered a series of sermons upon its causes which gained him much commendation from those who adhered loyally to the British Crown. They were considered by the patriotic party as fair and candid. His outspoken opinions caused the vestry of the parish to request his withdrawal early in 1775. In the course of a farewell sermon Mr. Boucher says: "Sincerely do I wish it were not now necessary to crave your indulgence a few minutes longer,—it shall be but a few,—to speak of myself. If I am to credit some surmises which have been whispered kindly in my ear, (and I am proud thus publicly to acknowledge that it is to a man whose political tenets are the opposite of mine that I owe the information communicated, no doubt from motives of good will and humanity,) unless I will forbear to pray for the King, you are to hear me pray no longer. No intimation can possibly have been less welcome to me. Distressing, however, as the dilemma confessedly is, it is not one that either requires or will admit of a moment's hesitation. Entertaining all due respect for my ordination vows, I am firm in my resolution, whilst I pray at all, to conform to the unmutilated Liturgy of my Church; and, reverencing the injunction of an apostle, I will continue to pray for the King, and all who are in authority under him; and I will do so, not only because I am so commanded, but that, as the Apostle adds, 'we may continue to lead quiet and peaceable lives in all godliness and honesty.' Inclination as well as duty confirms me in this purpose. As long as I live, therefore—yes, whilst I have my being, will I, with Zadoc the Priest, with Nathan the Prophet, proclaim—"God save the King.'"

He returned to England, settled in London, and again opened a school. He also held a curacy for some time. He never received from the commissioners on American claims any adequate compensation

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for his losses in moving from Maryland. He spent much of his time in study, particularly in philosophy. He was one of the first to collect and classify the variations of the English language as found in the dialects of the several counties, and to study systematically the development of the English language. His researches in dialect and archaic English were of the greatest importance. A portion of them were issued, and ultimately the English publishers of Webster's Dictionary purchased, about 1831, the volumes containing the original manuscripts on the subject. In 1784 the Rev. Dr. John Parkhurst, editor of the Greek and Hebrew Lexicon, presented him to the vicarage of Epsom, where he spent the closing years of his life. In 1797 he revised and published his sermons on the Revolution, under the title, "A View of the Causes and Consequences of the American Revolution, in thirteen discourses, preached in North America between the years 1763 and 1775." He dedicated the volume to General Washington. This passage from his letter of dedication is most significant:

"It is on these grounds, Sir, that I now presume, (and I hope not impertinently,) to add my name to the list of those who have dedicated their works to you. One of them, not inconsiderable in fame, from having been your fulsome flatterer, has become your foul calumniator: to such dedicators I am willing to persuade myself I have no resemblance. I bring no incense to your shrine, even in a Dedication. Having never paid court to you, while you shone in an exalted station, I am not so weak as to steer my little bark across the Atlantic in search of patronage and preferment; or so vain as to imagine that now, in the evening of my life, I may yet be warmed by your setting sun. My utmost ambition will be abundantly gratified by your condescending, as a private gentleman in America, to receive with candour and kindness this disinterested testimony of regard from a private clergyman in England. I was once your neighbour and your friend; the unhappy dispute which terminated in the disunion of our respective countries, also broke off our personal connection: but I never was more than your political enemy; and every sentiment even of political animosity has, on my part, long ago subsided.

"Permit me then to hope that this tender of renewed amity between us may be received and regarded as giving some promise of that perfect reconciliation between our two countries, which it is the sincere aim of this publication to promote. If, on this topic, there be another

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wish still nearer to my heart, it is that you would not think it beneath you to co-operate with so humble an effort to produce that reconciliation.

"You have shown great prudence, (and in my estimation, still greater patriotism,) in resolving to terminate your days in retirement. To become, however, even at Mount Vernon, a mere private man, by divesting yourself of all public influence, is not in your power. I hope it is not your wish. Unencumbered with the distracting cares of public life, you may now, by the force of a still powerful example, gradually train the people around you to a love of order and subordination, and, above all, to a love of peace. 'Hae tibi erunt artes.' That you possessed talents eminently well adapted for the high post you held, friends and foes have concurred in testifying: be it my pleasing task thus publicly to declare that you carry back to your paternal fields, virtues equally calculated to bloom in the shade. To resemble Cincinnatus is but small praise: be it yours, Sir, to enjoy the calm repose and holy serenity of a Christian hero; and may 'the Lord bless your latter end more than the beginning.'"

Washington made a courteous acknowledgement of the Dedication and a copy of the work, in a letter written with great dignity and fully reciprocating Mr. Boucher's conciliatory sentiments. With his school, his studies, and his parish, Dr. Boucher spent the time happily and profitably. He cherished his American friends, particularly Dr. Chandler, Bishop Seabury, and Bishop White. He was a keen, witty, and suggestive correspondent, as letters still extant show. In February, 1910, the late Richard D. Fisher, an historical student of Baltimore, presented a collection of copies of the unpublished letters, gathered from many sources, to the Maryland Historical Society. They will be of very great importance to future biographers in elucidating the character of a man whose name and fame should never be forgotten. Mr. Boucher was twice married. His first wife, Miss Addison, of the well-known Maryland family, died in 1784. His second wife was the widow of his friend, the Rev. Mr. James of Arthuret, Cumberland. Eight children by the second marriage survived him. Mr. Boucher died at Epsom, April 27, 1804.

The historian of the Church in Maryland, the Rev. Dr. Hawks, says: "Mr. Boucher was no ordinary man. Possessed of a very strong mind, highly improved by cultivation, he exhibited the graces of

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accomplished scholarship, and clothed his thoughts in language alike vigorous and eloquent. His piety was of the good old-fashioned, solid character, that exhibited itself in a consistent, Christian life : it was the religion that wears well. He was not wanting in zeal and fervour, but he thought more of the holiness of conduct than of anything else. We have before us many of his letters written to friends, in the freedom of affectionate confidence, hastily written too ; and yet there is not one of them that might not be published just as it is, and do credit to the author's mind. But what is better yet, every one of them would do still greater credit to his heart. It is impossible to read them, and not perceive that the writer was thoroughly an honest man. He formed his opinions calmly, and expressed them frankly and fearlessly. He was opposed to the Americans in the War of the Revolution ; he was conscientious in his opposition ; it cost him all he had in the world. His property was confiscated, and his person proscribed, and he was obliged to flee for safety. Yet in these letters of which we have spoken, there is a beautiful spirit of candour, and even of kindly feeling toward our country and countrymen. He never lost his interest in either. The Church in America was to the last, near his heart. Strongly attached to the best men among the Clergy, he continued his correspondence with them, after political convulsions had separated him from them forever. Seabury, Chandler, and White were all his friends ; the two former regular correspondents." [*Hawks's Historical Collections, Maryland, vol. ii, p. 27.*]

Thomas Hartwell Horne.

The young lawyer to whom Charles Fenton Mercer alludes was Thomas Hartwell Horne, at that time a barrister's clerk in London. He was born October 20, 1780. In 1818 he published his "Introduction to the Critical Study and Knowledge of the Holy Scriptures," which was so favourably received that he was ordained without the usual preliminaries. He received the degree of B.D. from Cambridge, and from the University of Pennsylvania and from Washington (now Trinity) College, that of doctor of divinity. In 1833 he was made prebendary of St. Paul's Cathedral. He published a number of theological works. He died January 27, 1862.

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Rufus King and the Cession of Louisiana.

In the summer of 1802 Rufus King, the United States Minister to England, availed himself of the permission of the President and visited the Continent. It was his first holiday for six years. The time was propitious, for all serious pending questions had been adjusted with the British Foreign Office. The peace of Amiens had led to a cessation of the war between England and France. That country could be visited with safety, although French officials were still unfriendly to the United States. Mr. King travelled as a private citizen, with no official mission. He left London in August, accompanied by his wife and his young friend, Charles Jared Ingersoll of Philadelphia. He spent a large portion of his time in Switzerland and the rural parts of France. While in Paris for some weeks he gave to Robert R. Livingston, the well-known chancellor, then Minister to France, valuable aid and suggestions in the early stages of the negotiations for the purchase of New Orleans, the original plan of Jefferson for the control of the Mississippi. Mr. King's letters to his friend, Christopher Gore, the secretary of the embassy at London, in whose charge he had left his sons, deal principally with personal matters, and only incidentally mention his visits to Talleyrand, Napoleon, and other men then prominent in the French capital; he had interesting interviews with the First Consul. He returned to London in November with his health much benefited by his trip abroad. As it was known that he intended to embark for the United States in the spring and that the course of the Louisiana purchase was slow, he was requested to be the bearer of whatever official documents might be prepared on the subject. This delay, due largely to Prince Talleyrand, kept Mr. King in London until May, 1803. Professor McMaster gives this account of the progress and result of the negotiations in the second volume of his "History," page 625:

"For months past Livingston had been striving to persuade the First Consul to sell a part of Louisiana to the United States. He begged the Spanish Minister to hinder the transfer of the district to France; for, till the transfer was made, the colonists Napoleon was bent on sending to America were not likely to sail. Again and again he demanded a speedy settlement of the debt due to American merchants, and urged the benefits France would derive by parting with a piece of her ancient soil. Not a word came in reply. The man through whose hands

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his notes all passed was Talleyrand, who still held under Napoleon the same place he once held under the five Directors. Change of master was the only change that able and unprincipled Minister had undergone. He was still the treacherous, grasping, ambitious knave of 1797. To Livingston he was all graciousness; but not a word of the American Minister's notes reached the First Consul that Talleyrand did not approve. To sell Louisiana was not the wish of Talleyrand. He would see France once more in possession of her old domain, firmly planted on American soil, controlling the Mississippi, setting bounds to the United States, threatening Canada, and, it might be in the near future, planting the tricolor on the walls of that great fortress from which England had pulled down the lilies of France.

“It is idle to speculate what might have been the destiny of our country had Louisiana become permanently a possession of France. The thing was not to be. Convinced that Talleyrand was tricky, Livingston passed him by and wrote directly to the man whose will was the will of France. Citizen First Consul was asked if the French did not intend to pay their just debts? He was reminded that the Board of Accounts had liquidated and given certificates for about one quarter of the debt; that on these certificates the American merchants had raised small sums to enable them to live, and that, on a sudden, while the Board went on liquidating, the certificates ceased to be given. He was told of the feeling aroused in the United States by the change about to take place in the ownership of Louisiana. He was asked to sell so much of the territory as lay south of latitude thirty-one, from the Mississippi to the Perdido; and so much as, west of the Mississippi, lay north of the Arkansas river. Thus would the United States secure the mouths of the rivers flowing from her territory to the Mexican gulf. Thus would France have a barrier placed between her and the possessions of her most ancient foe. Was not this to be considered? The cupidity of Britain knew no bounds. The Cape, Malta, Egypt had already awakened her avarice. Should she turn her arms westward, a struggle for Louisiana would at once begin. Of what use could the province be to France? To enable her to command the gulf, supply her islands, and give an outlet to her surplus population. To scatter population over a boundless region was, therefore, bad policy; the true policy was to concentrate and keep it near the sea. The country south of the Arkansas could well maintain a colony of fifteen mil-

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lions of souls. Could France keep more in subjection? Ought not far-away colonies to be moderate in size? Would rich and prosperous settlements up the Missouri river always be content to pay allegiance to the distant ruler of France?

“These memorials brought a speedy reply. Livingston was assured that the First Consul would see to it that the debts were paid, and would send a minister to the United States with full power to act. The minister was to have been General Bernadotte; but on this mission he was destined never to depart. In March the quarrel with England concerning Malta grew serious. ‘I must,’ said Napoleon to Lord Whitworth, in the presence of the assembled ministers of Europe, ‘I must either have Malta or war.’ New combinations were forming against him in Europe; all England was loudly demanding that Louisiana should be attacked, and, lest it should be taken from him, he determined to sell it to the United States.

“April eleventh Talleyrand asked Livingston for an offer for Louisiana entire. The island of New Orleans and West Florida, he was told, were wanted, and no more. This much sold, what remained would, he asserted, be of small value. He would therefore like to know what price the United States would give for all. Livingston thought twenty millions of francs, and Talleyrand departed, protesting the sum was far too small.

“The next day Monroe reached Paris, and the day after Barbé Marbois, Minister of the Treasury, called. Marbois astonished Livingston by declaring that one hundred millions of francs and the payment of the debts due American citizens was the price of Louisiana. This would bring the cost to one hundred and twenty-five millions, for at twenty-five millions of francs Livingston estimated the debts. He pronounced the price exorbitant; Marbois admitted that it was, and asked to take back to St. Cloud an offer of eighty millions of francs, including twenty millions for the debts. Some higgling now took place; but on these terms the purchase was effected by the three instruments dated April thirtieth, 1803.

“The first was a treaty of cession; made over the province as obtained, by the treaty of San Ildefonso, from Spain; stipulated that, as soon as possible, the inhabitants should be incorporated into the Union and admitted to the full enjoyment of all the rights and immunities of citizens of the United States; that they should mean-

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while be protected in possession of their liberty, property, and the exercise of the religion they professed; and that ships from France or her colonies, or from Spain or her colonies, laden with the produce, the manufactures, the wares of the countries whence they came, should, for the space of twelve years, enter any of the ports of Louisiana, yet pay no more duty, no more tonnage, than was exacted from citizens of the United States bringing goods directly from France or Spain, or colonies under their control.

“The second, called a convention, arranged the price and manner of payment. Sixty millions of francs, or, as then calculated, eleven millions two hundred and fifty thousand dollars, were to be put into a six per cent stock with interest, payable semi-annually at London, Amsterdam, or Paris. Fifteen years after the exchange of ratification the payment of the principal was to begin in yearly instalments of not less than three millions of dollars each. The value of the dollar was fixed at five and one third francs.

“The third document was likewise a convention, and treated of the debts. None were to be paid but to creditors of France for supplies, for losses by embargoes, for losses sustained at sea before September thirtieth, 1800; nor were those paid to amount, with interest, to more than twenty millions of francs.”

It was these important documents that the ambassador to England brought over and delivered into the hands of the President. Little did he or any one else then know the value of a transaction intended by France to humiliate England, but which gave an empire to the United States.

Rufus King.

See sketch which precedes his letter of August 9, 1805.

John Witherspoon Smith.

“John Smith” was John Witherspoon Smith, a son of Dr. Samuel Stanhope Smith, the president of the College of New Jersey. He was graduated from that college in 1795. He studied law, opened an office in New York City, and was highly esteemed. He afterwards removed to Louisiana, and was made United States District Judge.

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Henry Kollock.

For notice see Volume II, page 65.

Frederic Beasley.

For sketch see page 325.

Thomas Yardley How.

See sketch which precedes his letter of November 28, 1807.

James Robertson.

For sketch see Volume I, page 51.

James Mercer Garnett.

James Mercer, a son of Muscoe and Grace Fenton (Mercer) Garnett, was born June 8, 1770, at Elmwood, Essex County, Virginia. He was carefully educated at home under good tutors, and lived the pleasant and yet laborious life of a country gentleman. He sat in the House of Deputies for Virginia in 1799 and 1800, and was a member of the Congress of the United States from 1805 to 1809. He was a firm and consistent Churchman, and for a long series of years a deputy to the Convention of the Diocese of Virginia and influential in that body. Always interested in education, he conducted in his home a school for girls from 1821 to 1829, and afterward one for boys. He was a progressive farmer, and for more than twenty years was president of the Fredericksburg Agricultural Society. He wrote learnedly and well upon agricultural subjects in Ruffin's "Farmer's Register," the "Albany Cultivator," and Skinner's "American Farmer." In 1824, 1825, and 1826 he published many lectures on female education. In 1830 he prepared a treatise on male education, entitled "Token of Regard presented to the pupils of Elmwood School." He died at Elmwood, Virginia, April 23, 1843. His friend John Randolph says of him:

"I take pride in naming this Gentleman among my steady, uniform and unwavering friends. In Congress he never said an unwise thing or gave a bad vote." The Hon. Robert M. T. Hunter, a United States Senator, said that he was "a Virginia gentleman, a Christian philosopher, a cultivated scholar." He married on September 21, 1793, Mary Eleanor Dick Mercer, a daughter of Judge James Mercer.

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She was born October 4, 1774, and died April 11, 1837. Their children were:

JAMES MERCER, born October 31, 1794; married March 7, 1820.

MARIA HANLER, died July 14, 1824.

ANN, born August 15, 1797; unmarried.

ALBERT ROY, born February 28, 1800; died February 23, 1852; unmarried.

MARY ELEANOR, born June 30, 1802; died March, 1822. She married Robert Payne Waring.

GRACE FENTON, born April 15, 1805; died August 15, 1826; unmarried.

MARIA, born June 12, 1808; died September 1, 1841. She married October 8, 1827, the Rev. John Peyton McGuire.

CHARLES FENTON MERCER, born October 7, 1810; died March 6, 1886; unmarried.

THEODORE STANFORD, born November 18, 1812; died May 28, 1885. He married Florentino Isidore Moreno.

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[FROM DANIEL NASH]

Exeter May 21st. 1803

REV^d & DEAR SIR,

BY the Bearer you can convey a line to me and if you have any Books to send they can be also sent by him. I write to you because I conclude those Books which are to be distributed among the poor in the Country are left pretty much at your disposal.

I have mentioned in a former Letter the great utility derived from the New Week's Preparation let me mention another Book, The Poor Man's Help and the Young Man's Guide, by William Burkitt, the Articles and Catechisms. These all appear necessary. Last Sabbath I was at Paris where I attended Divine Service and administered the Sacrament to 48 Communicants. Anxiously do I wish to have Trinity Church extend her views towards the maintainance of the Church not only in this County, but also in the County of Oneida. I have agreed to visit them four time in a year. My presence is required at many Places. In my Circuit this Week I rode about one hundred Miles, made many Visits, preached five Sermons, went from home on Friday afternoon and returned the Wednesday Evening following. The Harvest is truely great. I need the assistance of our Divine Master, that I may be faithful, constant in season and out of Seasons. Where I cannot attend I endeavour to supply the deficiency by writing to the People. I meet with difficulty and the Church is reproached for some unworthy Members. How anxiously do I wish for some fellow Labourer to whom I could disclose my perplexities and ask advice. I wrote to yourself and to our good Bishop not long since. I suggested the idea that I should apply or rather that the People in Otsego would apply to Trinity Church for as-

DANIEL NASH

sistance in building this Church. This Building will be the most central of any in the County and I am forward in asking help, if any such thing is ever done, I imagine it ought to be done now. I wish yourself or some Gentleman from New York would come out and visit this County together with the County of Oneida, matters will not then rest upon my Judgment. Next Week I expect a Church will be erected in Richfield, 32 by 40 feet, and within two or three Weeks that in Otsego will be raised. I strive to have every thing move as fast as possible, at the same time I appear no way active towards having those Buildings erected, except in Richfield, for the purpose of preventing the Church being set quite in an ineligible situation I was forced to appear active. I feel assured that your heart glows with Love for those have wandered from the fold of our great Shepherd, remember me then, I pray you. respecting those Books. Books of controversy do but little good. We are judged more by our Works, than faith.

With esteem I am your
obliged friend and Brother

DANIEL NASH

I expect to be in New York and shall bring your Books.

Superscription:

THE REV^d JOHN H. HOBART, New York.

Mr. Tannicliiff.

ANNOTATIONS

New Week's Preparation.

For notice see page 191.

William Burkitt.

William Burkitt, divine and commentator, was born at Hitcham,

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Suffolk, July 25, 1650. His father, the Rev. Michael, was usually called Miles Burkitt. His mother was a Sparrow of Reide, Suffolk. Trained under Goffe at Bildeston, Suffolk, and at the grammar school of Stowmarket, and at Cambridge, he was admitted as a sizar at Pembroke Hall, Cambridge, January 28, 1665. His tutor was William Gibbs. He was graduated B.A. in 1668, and M.A. in 1672. He was chaplain at Bildeston Hall, and was ordained by Bishop Reynolds. In 1671, or 1672, he was curate in charge of Milden, Suffolk, afterward rector. In December, 1692, he was preferred to the vicarage and lectureship of Dedham, Essex, at which place he died of malignant fever, October 24, 1703. At his own expense he sent a missionary to Carolina, and supported a student at Cambridge. He published :

A Sermon preached after the Solemn Interment of Mrs. William Gurnall, 1680, 4to, from Heb. xiii. 7

An Argumentative and Practical Discourse on Infant Baptism, 1692, 8vo; reprinted 1722, 12mo. (Substance of his Lavenham sermon, 1691.) (Answered by Benjamin Keach, author of "Scripture Metaphors," 1681, in "The Rector Rectified, or Infant Baptism Unlawful," 1692, 8vo.)

The Poor Man's Help and Young Man's Guide . . . unto which is added an earnest exhortation. 5th edition, 1701, 8vo; 6th, 1705, 8vo; and an edition in 1715, 8vo; 32d edition, with title, "A Help and Guide to Christian Families, &c.," 1764, 8vo, has a supplement of forms of prayer and hymns, with separate title-page

Family Instruction, a catechism explaining the great and necessary doctrines of faith and holiness

Explanatory Notes, with practical observations on the New Testament, issued posthumously, 1724

Paris Hill.

For notice of St. Paul's Church, Paris, see Volume II, page 499.

John Tunnicliff.

Major John Tunnicliff came from Derby, England, in 1756. He purchased twelve thousand acres of the land included in the patent granted to David Schuyler and others. It was to the west of Fly Creek, principally in the present township of Exeter, but partly in that of Richfield. He built his cabin near the spot called the Oaks, and com-

DANIEL NASH

menced a settlement. The Indians were then troublesome, and he left this region until the close of the French and Indian War, when he returned with his family and made for them a permanent home. In 1774 he purchased six hundred acres in addition, including a part of the present town of Richfield Spring. He was a man of great intelligence, education, and wealth.

UZAL OGDEN

UZAL OGDEN was born in Newark, New Jersey, about 1744. He studied theology under the Rev. Dr. Vaughan of Elizabeth Town. In 1773 he went to England to receive holy orders. He was made deacon and ordained priest on September 21, 1773, by the Right Rev. Dr. Terrick, Bishop of London. Upon his return he became missionary in Sussex County, New Jersey. His labours were abundant and the results gratifying. He served as an assistant minister of Trinity Church, New York City, from 1784 to 1789. He also gave a part of his time to officiating at St. John's, Elizabeth Town, New Jersey, as Dr. Chandler was unable to do any extended or fatiguing work. In 1788 he became rector of Trinity Church, Newark, where he had occasionally officiated since 1779. He was elected by the Diocese of New Jersey at the Convention of 1798 as Bishop, but confirmation was refused by the General Convention in 1799. For fuller particulars see Volume II, page 141.

He was then in the beginning of serious differences with prominent men in the parish, which culminated in an open rupture. In 1805 he declared himself a Presbyterian. The relation between himself and Trinity Church was dissolved by action of a committee appointed by the Convention of the Diocese of New Jersey. Although he did missionary work, he never assumed any pastoral charge. He died at Newark on November 4, 1822. He wrote upon many subjects of the day. His most elaborate work is "Antidote to Deism," 1795. It is written in a clear and convincing style, and refutes the arguments of Thomas Paine and other writers of the same school.

[FROM UZAL OGDEN]

Newark, May 24, 1803

I DO hereby certify, that I have been personally acquainted with M^r Edmund D. Barry, a Candidate for Holy Orders, for about two years last past, and that, during this period, as far as my Knowledge extends, he has lived piously, soberly

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and honestly, and hath not written, taught nor held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church.

UZAL OGDEN

President of the Standing Committee of said Church, in New-Jersey.

ANNOTATION

Edmund Drienan Barry.

See sketch which precedes his letter of September 16, 1805.

HOBART CORRESPONDENCE

[FROM CHARLES FENTON MERCER]

London June 13th 1803.

MY DEAR HOBART

YOUR letter by Capⁿ Law arrived a week ago and relieved me from much anxiety, by giving me intelligence of Mr^s. H^s increasing health. Many uneasy moments of suspense and apprehension had clouded my mind since I received your large packet on my return from France. Your last letter has afforded me the most delightful satisfaction, for I can receive in no other manner your affectionate complaint of the infrequency and conciseness of my letters. Ere this, I hope, the arrival of Mr King, with my large packets, has, I will not say, changed the nature of your friendly request, but convinced you that, with a heart full of affection for my Hobart, I want nothing but tranquility of mind to unbosom before him all I think, and all I feel. Were you with me in this unsocial city, I am sure you would render even it, and its rough inhabitants fruitful of enjoyment. You would recal me from occasional fretfulness and disgust, rouse me when dejected by neglect or disappointment; and point out to my curiosity a thousand paths of improvement and innocent pleasure, which I have not, alone, the taste to discern, nor the energy to pursue. My activity is of a social kind, all my ardour is the inspiration of friendship. In our college band of literary friends, how I loved books! In the walks around our venerable abode, how enchanting were the prospects! Those lovely fields are fresh in my recollection; as I behold them thro' the tears of affection, verdure assumes a softer tint. Would you believe it? I have walked, almost without emotion, amidst the vast libraries of England, and France, where ages have been spent in amassing all the richest treasures of fancy, and intellect.

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I did not thus regard those few volumes which the fire has consumed! I saw the palace of Versailles; I walked amidst its forsaken grandeur with a friend, and Versailles is dearer to my recollection than all Paris. But do I recollect it with half the pleasure I feel in looking back on the rude walls of Nassau Hall? Oh no! Solitary and friendless, it is not in my nature to be happy; and I am friendless and solitary in the very midst of London. The next world my Hobart will be unlike this. The inhabitants of it will be affectionate to one another; and oceans and countries will not separate them. But enough! am I not here? And what will despondency avail me! While it unfits me for the present, it does not prepare for a future world! Ah! this is most true. I have yielded assent to it over and over again. But my conviction of its truth is as unavailing as my despondency itself.

My last letters have made you slightly acquainted with a man you would love very much if you knew him intimately. The war has not suspended our correspondence. He still presses me to return to France and even proposes, if I do not, to accompany me to America. Were I to remain long in Europe, the country of St. Cyr Cocquard would certainly be mine; and I am conscious that the plan of life he has sketched out for me, with a very flattering pencil, is that, of all others, which would contribute most to my ultimate improvement and happiness. I am to spend three summers near the Garonne in Gascogne and three winters in Paris: my employments are to be french literature, History, which I have not yet studied, and the sciences which are taught to such advantage at Paris. In the first branch, my friend, who is an elegant scholar, and a lover of polite literature, would be my master. In the last, I should have Lacépède, Lagrange, Laplace, Lalande, Chaptal, Fourcroix, Monge, Berthollet, not only for my masters, but

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my friends. I am convinced I could not be long the pupil of such men, without become warmly attached to them. I am already so, to M^r. Lacépède, whom I saw and conversed with in Paris; and who has been so kind as to recollect me since I left it. There is an enchanting urbanity in the manners of the savans of France, and in this character, so flattering and so encouraging to youth, Lacépède and Lagrange, as far surpass their colleagues in science, as *they* do the learned men of this country. But the plan of my friend. After three years thus spent, he is to procure letters of introduction from his friends, who are at the head of the French government, to all the courts of Europe; and we are to spend a year in visiting them, or as much more time as we please. When we have gone thro' Europe he is to accompany me home, and we are to travel thro' the United States. To accomplish this he has offered me his fortune. He knows that my own depends on the success of the negotiation which occupies me, here, and his letters are filled with requests of me not to neglect it. He tells me, "J'accuse votre Londres de cette tristesse que je vous reproche; pour moi je n'ai jamais connu l'ennui que dans ce lieu-là. Hatez vous, donc, mes chers amis, d'y terminer vos affaires. Si c'est comme vous devez le desirer, et l'espérer tant mieux; si c'est différemment peut-être tant mieux encore."

I have not told you that I had once seriously determined to remain three or four years out of America. I even formed this resolution before I ever saw M. St. Cyr Cocquard. But the embarrassments into which I am likely to be thrown for want of regular remittances from home, and in case I do not accomplish the 1st object of my voyage, the ultimate deterioration of all my pecuniary resources will prevent me from staying longer abroad than the transaction of my business renders necessary. It is highly probable that I shall return to you in the

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same vessel in which I left you. I should have kept the books I sent you, until then, had I expected, when I sent them to you, that I should meet you so soon: but I felt no reluctance in trusting them to Cap^{tn} Law, because I had no idea that he would permit you to take any trouble in the delivery of them. As part [torn] Library they are not properly subject to a duty. Many of [torn] were also old books, the value of which could not well be ascertained, and Cap^{tn} Law had led me to suppose that they would [torn] into your possession without difficulty. I do not know that I shall want the amount I laid out on them, while I stay here. If I do, however, I will draw on you at sixty days. You will perceive in looking over the acc^t that I have returned several volumes of the large list. I thought them very high priced, and I expected to get them for you, on cheaper terms, through a book seller who is to supply me with a much greater number of volumes.

I have not extended my acquaintance with the clergy, since I last wrote to you, farther, than by hearing two discourses from Mr. Andrews and one from a young minister who preached at St. Pauls, a very excellent charity sermon last thursday fortnight. I was attracted to Church that day, I must confess, not so much by piety, as curiosity. Six thousand charity scholars were assembled together from different parts of London and the little vilages in its vicinity. They were all very neatly dressed in the uniform of their respective schools and arranged around the center of St. Pauls in tiers of benches to the height of twenty feet. They joined in the anthems prepared for the occasion with perfect harmony: and when you consider the object which assembled them in that august temple and the benevolence which had rescued them from poverty; infamy or perhaps from death, it is not easy to form a conception of a more tender or sublime spectacle. It drew to St. Pauls all the foreign

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ministers at this court, and a great part of the nobility. The discourse contained all the leading ideas which you would expect to hear delivered from the pulpit on such an occasion: but it did not warm the heart, and I was astonished that the minister appeared to feel nothing of that charity which melted my own heart. I have been in the gallery of the house of commons, two or three times, since my return from France.

You know how disagreeable it is to write twice almost in the same words, and I therefore authorize you to open the inclosed letter to Mr Garnett and to read the description I have given him of my dangers and my delight on the first evening and the succeeding one that I attended the house. You will find it easy to open the outer letter by inserting thro the wax a heated knife. I do not know that it will reward you for the trouble, but I desire that you should know all that has interested me agreeably since my residence here, and I suppose that it bears a large proportion to the disgusts and disappointments I have already communicated to you.

Remember me affectionately to Mr^s. H, accept my thanks for the papers you sent me, and believe me, Hobart, you are unutterable dear

to your,

C. F. MERCER

Superscription:

REV^d. JOHN HENRY HOBART, New York, America.

ANNOTATIONS

Captain Law and the Jupiter.

To the fleet of transatlantic vessels was added, in the fall of 1802, one that became very popular. By the notice of her maiden voyage in the "New York Gazette" for Thursday, October 21, 1802, it will be seen that she had a distinguished company of passengers: "To

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the politeness of Captain Law of the fine fast sailing ship Jupiter from London, we are indebted for London papers to the 5th and prices current to the 4th of September. As it was late when the ship got up, we have only time to give a summary of extracts. Passengers in the Jupiter from London, Edward P. Livingston and family, from Paris, Col. Wm. McLeod, Jacob Lewis, Esq., late American Consul at Calcutta; Capt. James Apthorp, Capt. George Cunningham; and Mr. Samuel Heard. The passengers in the Jupiter speak of Captain Law in the highest terms of encomium, for his gentlemanly deportment, and humane treatment on the passage." This advertisement of her first trip from New York is taken from the "New York Gazette and General Advertiser" for Saturday, October 23, 1802:

For London. The new and very fast sailing ship JUPITER, Richard Law, has made but one voyage and is intended as a regular trader, will be dispatched in fifteen days certain, and return a first Spring vessel.

For freight or passage, (having superior accommodations) apply to the master on board, at Moore's Wharf, Beekman-slip, or to James Robertson, 132 William street, or Bedient & Hubbell, 194 Water street.

Rufus King.

See sketch which precedes his letter of August 9, 1805.

Burning of Nassau Hall in 1802.

Charles Fenton Mercer, in alluding to the burning of the library at Princeton, refers to the burning of Nassau Hall, which occurred March 6, 1802. The committee appointed to inquire into the origin of the fire reported it as their opinion that the building was intentionally set on fire. They further reported that the destruction of the library was nearly complete, about one hundred volumes only being saved, but that the philosophical and chemical apparatus had been rescued with little apparent loss. See also note on Princeton, page 437.

St. Cyr Cocquard.

No information has as yet been obtained in regard to this gentle-

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man. If the researches now being conducted in France result in anything definite, a note will be added to one of Mr. Mercer's letters in a subsequent volume.

Bernard Germain Etienne de la Ville, Comte de Lacépède.

Bernard Germain Etienne de la Ville, Comte de Lacépède, was born at Agen, in Guienne, December 26, 1756. His principal study was natural history. In his leisure he devoted himself to music, and besides being proficient on the piano and organ, he composed ten operas which had the approval of Gluck, and wrote two volumes on "Poétique de la Musique." Meanwhile he published various papers on electricity and natural history. In 1788 appeared his "Histoire des Quadrupèdes Ovipares et des Serpents," and in the following year his "Histoire Naturelle des Reptiles." On the reorganization of the Jardin des Plantes Lacépède, a new chair was created of the History of Reptiles and Fishes and given to Lacépède. In 1796 he was made a member of the Institute. His latter years were devoted more to politics than to science. He became a senator in 1799, president of the Senate in 1801, grand chancellor of the Legion of Honour in 1803, minister of state in 1804, and at the Restoration in 1819 was created a peer of France. He died at Epinay, October 6, 1825.

Joseph Louis Lagrange.

Joseph Louis Lagrange was born at Turin, Piedmont, January 25, 1736. His father and mother were of French descent. His father was war treasurer for the government of Piedmont. Joseph was carefully educated, and when seventeen, found such pleasure and material for thought in a paper of Halley, published in the "Philosophical Transactions," that he bent his energies to the study of algebra and analytical geometry. He soon mastered treatises and began his original work, discovering a series for differential expansion analogous to Newton's binomial theorem. His general solution of some experimental isoperimetrical problems attracted the attention of Euler, then director of the Academy of Berlin. For many years Lagrange held the position of professor of mathematics in the Royal School of Artillery at Turin, carrying on also his mathematical researches, which brought him to the notice of great scholars of Europe. In 1758 he founded the Turin Academy of Sciences. In 1762 he completed his work upon the calculus of

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variations, and also his investigation of sound and harmonics by new analytical methods. His intense application, although it gave him a leading place among mathematicians, seriously injured his health. In 1766 he succeeded Euler as the head of the Berlin Academy. His work was continued, and sixty treatises were prepared and read by him to the Academy, in which new principles and applications were set forth. They related principally to mechanics and dynamics. In 1787 he went to Paris, where he was received with enthusiasm, lodged in the Louvre, and given a pension of six thousand francs. In 1791 he was elected foreign member of the Royal Society of London. In the troubled days of the Revolution his genius was universally recognized, and he was made Professor of the Normal and Polytechnic Schools. He was a member of the Bureau des Longitudes, and was warmly in favour of the proposed new unit of measure and the decimal system. He was made a senator by Napoleon, given the title of Comte, and decorated with the grand cross of the Legion of Honour. He died at Paris on April 10, 1813. His principal works are:

Mécanique Analytique. 1788

Théorie des Fonctions Analytiques. 1797

Résolutions des Equations Numériques. 1798

Leçons sur le Calcul des Fonctions. 1805

Pierre Simon de Laplace.

Pierre Simon, Marquis de Laplace, was the son of a poor farmer, and was born at Beaumont, near Trouville, in Normandy, March 28, 1749. He was educated at Caen by the kindness of neighbours, and became professor of mathematics in the Military School at Beaumont. He then went to Paris, and successfully demonstrated his ability by a paper on dynamics, which secured the approbation of D'Alembert. He was appointed professor in the Royal Military School. His mastery of mathematical problems which had baffled both Euler and Lagrange gave him a very high place among mathematicians. In 1773 he was made an associate, and in 1785 a member of the Academy of Sciences. His researches into the theories then prevalent concerning the planetary system, or, as he termed it, "The Mechanical Problem of the Solar System," resulted in the formation of the "Three laws of Laplace," which proved that what were supposed to be irregularities were necessary to the general equilibrium. His explana-

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tion of the "secular inequalities" in the motion of the planets Jupiter and Saturn showed his great mathematical genius, as well as his theory of the satellites of Jupiter, which has been called one of the most splendid works in the history of mathematical science. He was a founder of the Normal and Polytechnic Schools of Paris, a member of the Bureau des Longitudes, and its president. In 1799 he was made a senator, and reported the necessity of returning from the Revolution to the Gregorian Calendar. In 1803 he was appointed chancellor of the Senate. He was made a count by Napoleon. In 1815 he was created a peer, and in 1817 a marquis, by Louis XVIII. He was elected to the Academy in 1816, and in 1817 was chosen as president. He died at Paris, March 5, 1827. His most notable work is "Mécanique Céleste," with supplements, 1799-1825. In the later editions of his "Exposition du Système du Monde," 1796, occurs, in a note, the famous Nebular Hypothesis which revolutionized astronomical science.

In 1784 appeared his "Théorie du Mouvement et de la Figure des Planètes," and in 1812-14-20 his *Théorie Analytique des Probabilités*."

In 1878 the Academy undertook a thirteen-volume edition of his "Œuvres Complètes." He is considered the greatest mathematician and theoretical astronomer since Sir Isaac Newton.

Joseph Jérôme Le-Français de Lalande.

Joseph Jerome Le-Français de Lalande was born at Bourg, France, June 11, 1732.

After receiving a preliminary education in the schools of his native town, he went to Paris, to complete his studies, to qualify himself to become an advocate. Attracted to astronomy, he abandoned the law and became a pupil of Delisle and Lemonnier. At the suggestion of Lemonnier he was sent to Berlin by the Academy of Paris in 1751, to determine the moon's parallax, while at the same time Lacaille was sent to the Cape of Good Hope. Upon his return he was made an Astronomer Royal, and in 1762 succeeded his friend and teacher, Lemonnier, as professor of astronomy in the Collège de France. His lectures were brilliant and successful. In 1795 he was appointed director of the Paris Observatory. He retained the positions in the col-

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lege and observatory until his death, April 4, 1807. His principal work is "*Traité d'Astronomie*," 1764.

Jean Antoine Chaptal.

Jean Antoine Chaptal, Comte de Chanteloup, was born at Nogaret, Lozère, France, June 4, 1756. He studied at Montpellier. In 1781 the State of Languedoc founded in that university a chair of chemistry, naming him as its first incumbent. He used a large fortune left him by an uncle in the establishment of works for the manufacture of mineral acids, alum, and soda. In 1798 he was elected a member of the Institute. In 1800 he was appointed Minister of the Interior. He resigned in 1804, and in 1811 was made a count by the Emperor. He served during the Hundred Days as a minister of state and director of commerce and manufactures. At the Restoration he retired to private life. In 1819 he was admitted by Louis XVIII to the Chamber of Peers. He died at Paris, July 30, 1832.

Antoine François, Comte de Fourcroy.

Antoine François, Comte de Fourcroy, was born in Paris, June 15, 1755. At the suggestion of Vicq d'Azyr, the lad entered upon a medical career. He had a hard struggle to maintain an existence. He attended the family of twelve of a neighbouring water-carrier, obtaining in exchange a good supply of water, and supporting himself giving lessons to fellow-students. In 1777, under the auspices of the Société Royale de Médecine, his first publication appeared, "*Essai sur les Maladies des Artisans*," the translation of a Latin work by Ramazzini. In 1784 he became the lecturer on chemistry at the Collège du Jardin du Roi. He was one of the first converts to the theory of Lavoisier. In conjunction with Berthollet, Fourcroy was associated with Lavoisier and Guyton de Morveau in 1786 and 1787 in the preparation of "*La Méthode de Nomenclature Chimique*." In 1785 he became a member of the French Academy of Sciences, in 1792 was a member of the National Convention, and in 1793 a member of the Assembly. To him is due the enlargement of the Jardin des Plantes and the formation of a commission for the preservation of works of art. On the 9th of November he was appointed a member of the committee of public safety, and in this capacity he instituted three schools of medicine, assisted in the organization of the Ecole

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Polytechnique, and was concerned in the establishment of the Ecole Normale, the Institute, and the Musée d'Histoire Naturelle. After the revolution of November 9, 1799, he was made a councillor of state, and being appointed director-general of instruction, in the course of five years he superintended the formation of twelve schools of law, over thirty lyceums, and three hundred elementary colleges. He died December 16, 1809, on the very day on which he was created a count of the French Empire, with a yearly pension of twenty thousand francs.

He was the author of over one hundred and sixty papers on medical subjects. His best work is perhaps, "*La Philosophie Chimique, ou Vérités fondamentales de la Chimie Moderne.*" 1795.

Gaspard Monge.

Gaspard Monge was born at Beaune, in the Department of Côte d'Or, on May 10, 1746. When fifteen he studied natural philosophy at the Oratorian College, Lyons. He then entered the Artillery School at Mezières. While there he invented what is known as a Descriptive Geometry. In 1780 he was chosen a member of the French Academy, and made a professor of hydrodynamics at the Paris Lyceum. During the Revolution he was for a time minister of marine, but soon took charge of the manufactures which supplied France with guns and gunpowder. He founded L'Ecole Polytechnique, and was sent by the Directory to Italy, where he formed a close friendship with Napoleon. He accompanied him to Egypt, and took charge of the newly founded Egyptian Institute.

Returning to France, he resumed his professorship in the Polytechnique. Napoleon gave him the title of Count of Pelusium. He died July 28, 1818. His chief publications are:

Traité Élémentaire de la Statique. 1788

Leçons de Géométrie Descriptive. 1795

Application de l'Analyse à la Géométrie. 1795

Claude Louis Berthollet.

Count Claude Louis Berthollet was born at Talloire, Savoy, France, in 1748. He studied at Turin, and afterward established himself in Paris as a chemist, and was eminently useful in his experiments and

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the resulting abandonment of erroneous theories. In 1781 he was elected a member of the Academy of Sciences. In 1785 he gave his adherence to the antiphlogistic doctrines of Lavoisier, and aided that great chemist in devising a new chemical nomenclature. His paper on "dephlogisticated marine acid," now known as chlorine, and its use for bleaching purposes, led to important commercial economic changes. He spent the early months of the Revolution in travelling through France, instructing iron-founders how to melt and convert iron into steel. Napoleon made him a senator, and afterward a count. In 1814 he voted for the Emperor's deposition, and at the Restoration was created a peer. He died at Arcueil, November 6, 1822. He is considered one of the greatest of the theoretical chemists.

Gerrard Andrews.

For notice see page 206.

Charity Schools. Festival at St. Paul's Cathedral.

Among the objects of that noble foundation for Christian work, the Society for the Promotion of Christian Knowledge, organized in 1698, was the establishment of schools in which poor children would be taught, clothed, and fed without money and without price. The origin of Charity Schools, however, precedes the benevolent design of the earnest men in that society. Previous to the Revolution of 1688, Bishop Ken had established in many of the larger towns in his diocese of Bath and Wells schools for children who could not pay for their tuition or clothing. Bishop Smalridge says: "The Blue Coat belonging to the new Church in Westminster (Saint Margaret's) erected in 1688, being the first of its kind, may modestly challenge some sort of precedence by right of primogeniture." Bishop White Kennett claims the honour for the parish of St. Botolph, Aldgate. Within the parish of St. Martin's in the Fields, under the joint auspices of the Rev. Dr. Tennison, the rector, afterward Archbishop of Canterbury, and the Rev. Dr. Patrick, the rector of St. Paul's, Covent Garden, afterward Bishop of Ely, a school was gathered about the same time. Under the influence of the society the efforts of a few for the benefit of neglected children became a well-planned system and an important factor in the elevation of those in the lower classes fitted for improvement. Charity schools with definite aims and growing funds

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were established not only in London, but throughout England. Great success attended these efforts, and much good was accomplished. The idea of assembling the children of these schools in some large church for a service at which a sermon would be preached in their behalf and the children sing was a very happy one. The first general meeting of the schools in London and its neighbourhood was held in St. Sepulchre's Church on Thursday in Whitsun-week in 1704. When that church proved to be too small, the Dean and Chapter of St. Paul's Cathedral allowed the service to be held there. Bishop Kennett says of such a service: "These pretty children in walking by pairs and singing by consort, do naturally strike upon my eyes, and win upon the hearts of good natured Christians." These services proved very attractive and became the talk of the town. Sir Richard Steele, it will be remembered, devotes three of his papers in "The Spectator" to the Charity Schools; in one of them he alludes to "the gentleman in the pulpit pleading movingly in behalf of the poor children, and they for themselves much more movingly by singing a hymn." For more than two hundred years this children's service has been maintained with a vigour and enthusiasm which have been of great benefit to the financial resources of the institution and to the exercise of Christian charity and sympathy.

The well-known engraving of the quaintly costumed young girls singing an anthem at a Whitsuntide festival shows the hold the service has taken upon the hearts of the English people. The Rev. Dr. Nathaniel Sheldon Wheaton, rector of Christ Church, Hartford, Connecticut, and afterward president of Washington College, Hartford, gives in his "Journal" this graphic account of the service in 1824:

"Thursday, June 10. I sat out this morning in a drenching rain, to attend the anniversary of the charity children of the metropolis in St. Paul's. By a happy slip of memory, I left my ticket at home; and without it, there was no admission. In London, the consideration of distance is sometimes rather formidable, particularly when the pavement is smoking with a copious shower. However, I accomplished my six miles and arrived, if not in very elegant plight, at least in season for the exhibition. Entering the cathedral at the western door, and ascending the stairs which led to a temporary platform sloping towards the east, a most imposing spectacle presented itself. Between the point where I stood and the choir, a distance of 300 feet, the nave

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was filled with a dense mass of spectators, amounting to at least five or six thousand. The children, said to be about six thousand in number, were ranged on benches disposed in an octagonal form under the great dome, of which I counted sixteen or eighteen rows rising like stairs, one above another. They were all dressed in the uniform of the several schools, and were disposed as methodically as the companies of a regiment. All were decorated with badges; and as the children of each school took possession of the seats allotted to them, the head boy fixed their standard, blazoned with some appropriate device, on the highest seat occupied by the class. I am told that in the different charity schools, the costume adopted on their first institution has been retained ever since; and as some of them are a century or two old, the tight breeches of a span long, and the full-skirted, collarless coats which are to be seen in Hogarth's engravings, or the early embellished editions of Pope and Addison, are still worn by the children of the parochial schools. The girls were generally dressed in white, and made a neat appearance in their simple costume, and close cambric caps; although it is difficult to conceive why this latter unnecessary part of their dress is retained, unless through a cherished veneration for ancient usages. Besides the regular cathedral service, performed by the ordinary choir, the children joined in the choral parts of the Coronation Anthem and the Grand Hallelujah Chorus, and in Old Hundred. The effect was not very musical; but the utterance of so many thousand infant voices together on such an occasion, under the mighty dome of St. Paul's was impressive to say the least. It excited emotions of a higher character than the stirrings of mere musical sensibility. The organ, large and powerful as it is, was scarcely audible amidst the echoing of human voices. A temporary pulpit was placed in the centre beneath the dome, in which the Bishop of Exeter preached, I *suppose*; for not a rumour of a sound was wafted to the place where I stood. The spectacle was altogether a most imposing one; the numbers present could not have been less than 10,000; and yet the cathedral appeared capable of containing as many more."

James Mercer Garnett.

For notice see Volume II, page 92.

JACOB BROWN

JACOB BROWN was born in Falls Township, Bucks County, Pennsylvania, May 9, 1775. His father, Samuel, was of Quaker descent, a prosperous and intelligent farmer, who had married a daughter of Mr. Wright, a well-known Quaker preacher. He brought up his children well, giving them every advantage which the schools of the neighbourhood could bestow, and also sending them to the academy in Trenton, New Jersey.

By an unfortunate speculation Mr. Brown lost a large portion of his money, and his children were obliged to discontinue school. Thus the young Jacob, at the age of sixteen, was thrown upon his own resources. He sought and obtained the principalship of a large school at Crosswicks, New Jersey, which he taught successfully for nearly three years. He studied surveying thoroughly, and spent a year with the Maumee Company, Ohio, as a surveyor. He went to that state because his father had thought of purchasing and settling on a tract of land on which the city of Cincinnati was afterward built. The return of the son altered the father's plans. Jacob Brown's ability was known, and he was appointed to the charge of the Friends' School in New York City. In this position he not only showed the qualities of a good instructor, but also took a keen interest in public events. He secured the enthusiastic admiration of his pupils. He attended public meetings, and when he occasionally spoke at them, showed such a grasp of some of the difficult problems confronting the young nation that he attracted the attention and friendship of men like Alexander Hamilton, Gouverneur Morris, and others prominent in social and civic life. When war with France was imminent in 1798, he was secretary to General Hamilton, who had been appointed commander-in-chief. Meeting Rudolph Tillier, the agent for the Chassanis Company of France, to whom William Constable and others of New York had sold their share of the old Macomb patent for lands in the Black River Country, New York, he was impressed with the opportunities of a new country, and determined to make a venture in that direction. His father agreed to join with him in the purchase of a large section of land, provided the conditions warranted it. The agent promised to defray the expenses of an examination, even if the purchase was not made. Resigning his school in February, 1799, the

JACOB BROWN

young adventurer set forth with M. Tillier on the long and perilous journey. With two other companions, he found his way from Utica to the French settlement at High Falls by means of blazed trees. From that point, in March, he went down the Black River to Long Falls, now Carthage, accompanied by Mr. Chambers and Samuel Ward, with some hired men. This route was by the French road, built by Tillier, "from the High Falls on the Black River to Great Bend, thence nearly direct to Clayton on French Creek." When he supposed they had gone far enough, he struck off toward the river, which he reached at the basin, one and a half miles beyond the present village of Brownsville. The sound attracting his attention, he followed it until he found a swollen creek, pouring its waters into the Black River. This he named Philomel Creek, from the song of a bird which to his ears resembled that of the nightingale. With his characteristic energy, a clearing was made, a small log house was built, and the village of Brownsville commenced its existence. There were soon a sawmill and grist-mill on the banks of the creek with its excellent water power. Settlers came, and in the following year Mr. Brown's father and family joined the little community. As a pioneer Mr. Brown showed excellent judgement, both in planning the village and in laying out the various plats for actual settlers and purchasers. In 1803, when a village organization was effected, he was elected supervisor. Thomas Yardley How, a young man of great talent, who had studied law, and was a graduate of the College of New Jersey in 1794, threw in his lot with Mr. Brown, investing, it is said, ten thousand dollars. Whether the partnership was for commercial or legal purposes does not appear. Mr. How came to Brownsville about 1802, and was admitted to the bar there in 1806. In the movement for a new county Mr. Brown displayed tact as well as energy. Finally, in 1805, two new counties were erected, Lewis and Jefferson. In the contest for the county seat of Jefferson County he was unsuccessful, for Watertown, also a new settlement, was chosen, not Brownsville. In 1806 he became county judge, and his decisions were usually unquestioned. In 1809 he was made colonel of the state militia of Jefferson County, and in 1810 brigadier-general for the militia in Jefferson, Lewis, and Oneida counties. There were then on the New York frontier murmurings and discontent at the passage of the Embargo Act, which caused the loss of profitable traffic on

HOBART CORRESPONDENCE

Lake Ontario. Invasion from Canada was also feared when war was declared on June 19, 1812. General Brown acted with promptitude in organizing the state troops, and received from the United States a commission as colonel. On May 27, 1813, a British squadron under Sir George Prevost anchored before Sackett's Harbor on Lake Ontario. On May 29 the admiral landed a thousand troops, although he was exposed to a severe fire from the small garrison of American regulars. Under the skilful leadership of General Brown the militia were rallied in such numbers at the landing-place, and fought so well, that Sir George in alarm retreated to the ships, leaving his wounded men behind him. For the invasion of Canada under General Wilkinson, commander-in-chief, General Brown landed a large body of troops near Williamsburg, nearly opposite Ogdensburg. In the battle which followed on November 1, 1813, there were severe losses on both sides without any definite result. General Brown had shown such admirable qualities that he became practically the commanding general of the troops in the northern army early in 1814. His judgement was good, his movements were rapid, and his plans of battle excellent. In the spring of 1814 he arrived on the Niagara frontier with troops that had proceeded from French Mills to Sackett's Harbor and then marched westward. On July 3, with the brigades of General Scott and General Ripley, he crossed the river and took Fort Niagara. Pushing down to the west bank of the Niagara, he met General Riall at Chippewa and won a brilliant victory on July 5. This was followed on July 25 by a fierce battle, "within the sound of the great cataract of Niagara," at Lundy's Lane, in which the armies contended from sunset to midnight. Both General Brown and General Scott were wounded. In September General Brown resumed the command, and on September 17 sent out from Fort Erie, which had been besieged by General Drummond, a strong force to "repel him." The British were driven toward Chippewa and took refuge in Fort George. In November the American troops abandoned and destroyed Fort Erie, crossed the Niagara, and the proposed conquest of Canada was given up. After the war General Brown, full of honours, and with the special thanks of Congress, returned to Brownsville to look after his many interests. In 1821 he was made commander-in-chief of the army of the United States, and removed to Washington. He died in 1828 and was buried in the Congressional Cemetery at Washington.

JACOB BROWN

[FROM JACOB BROWN]

Brownville, June 27th 1803

D^R SIR

M^R HOW has instructed me to draw upon you for five hundred Dollars & I have accordingly drawn June 20th inst^e infavour of Gen^l Henry Champion of Colchester Connecticut for forty Dollars and this Day infavour of Kane & Vanrenselear of Utica for four hundred and sixty Dollars. I have also drawn infavour of the said Henry Champion June 20th Inst^e for six Hundred and Eighty one Dollars and thirty three Cents payable six Months after Date, when this Draft is presented you will be good enough to accept it, and be assured that we will furnish you with the necessary Funds before it falls due.

Your Friend and Ser^{vt}

JAC: BROWN

N. B. My Drafts will be signed Brown How & C^o

Superscription:

REV^D JOHN H. HOBART, N^o 46 Greenwich St: New York

ANNOTATIONS

The Spelling of How.

This name, like many others of this period, was spelled differently, sometimes Howe, sometimes How. For particulars of Thomas Yardley How, who generally signed himself "How," see sketch which precedes his letter of November 28, 1807.

Henry Champion.

Henry, a son of Colonel Henry and Deborah (Brainard) Champion, was born at the family seat, Westchester, Connecticut, March 16,

HOBART CORRESPONDENCE

1751. At the alarm after the battle of Lexington, April 19, 1775, he joined the Continental Army. On April 26, 1775, he was appointed second lieutenant of the Eighth Company of the Second Connecticut Regiment, Colonel Joseph Spencer, and on May 1 was made the first lieutenant. With a detachment from the regiment Lieutenant Champion fought bravely at Bunker Hill on June 17. The regiment did duty at Roxbury until December 1, 1775, when its term of enlistment expired. On January 1, 1776, he was promoted to be adjutant on the staff of Colonel Samuel Wyllys of the Twenty-second Continentals. Upon the departure of Washington from Boston in the spring of 1776, he proceeded to New York with his regiment by way of the shore towns. He assisted in making the fortifications of the city. On August 24 the Twenty-second was ordered to guard the Brooklyn water front, and took part in the battle of Long Island, August 27, and was in the perilous retreat of September 1. At White Plains he displayed great gallantry. His regiment remained there until the expiration of its term of service in December, 1776.

On January 1, 1777, he was made captain of the first regiment in the Connecticut line, remaining with it after its reorganization as the Third Regiment. On July 15, 1779, he was detached from his regiment and was made acting major of the First Battalion Light Brigade. It had been organized for active service at the front, and particularly to attempt the capture of the strong British post at Stony Point on the Hudson. In the masterly attack by General Anthony Wayne this corps formed part of the right column under General Wyllys. The strategy, boldness, and dashing energy displayed by the commander in the night assault on July 15 have gained for "Mad Anthony," as he was called, enduring fame. In this assault Major Champion showed even greater soldierly qualities than in previous battles. With the increasing confidence of Washington and his superior officers, the major served to the close of the Revolution. He rose to the brevet rank of brigadier-general. He was one of the original members of the Connecticut Society of the Cincinnati. He was a member of the Connecticut Assembly in 1789, 1793 to 1798, and 1800 to 1805, and from 1808 to 1817 he held the office of assistant. He was chairman of the committee of the Connecticut legislature which arranged the holding of the celebrated Hartford Convention in 1814. He died in Westchester on July 13, 1836. Henry Champion wielded a large influence both socially

JACOB BROWN

and politically. He was instrumental in securing a school fund from the proceeds of the sale of lands in the Western Reserve. It is told of him that when the State Bank of Hartford refused to grant him the accommodation of two thousand dollars, he secured the passage of the charter of the Phoenix Bank. "Well," said he, "if this bank can't accommodate me, I will have one that can." To the settlement of New Connecticut, both in western New York and Ohio, he gave much attention. He subscribed over eighty-five thousand dollars to the stock of the Connecticut Company. The towns of Champion in New York and Ohio were named after him. His son Aristarchus, after graduating from Yale College in 1807 and studying law, spent his life in western New York caring for his father's landed interests. He was one of the early residents of Rochester, and by his purchases of real estate and building operations, as well as sound advice, did much for the development of the city of his adoption. General Champion married Abigail, a daughter of Sylvanus and Abigail Olmstead, October 10, 1781. Ten children were born to them.

Kane & Van Rensselaer.

In the "Columbian Gazette" for July 10, 1800, is this announcement: "Archibald Kane and Jeremiah Van Rensselaer, Jr., under the firm name of Kane and Van Rensselaer, have opened a house at Utica, where may be had a general assortment of dry goods and groceries on moderate terms."

John Kane was a prosperous merchant in the Oblong, near the town of Southeast, from 1740 to the Revolution. Near him lived several relatives, men of substance and integrity, among them Moss Kent, the father of the distinguished chancellor, James Kent. When his business had been ruined by the ravages of war, Mr. Kane went to New Brunswick, but after a short sojourn returned to New York City, where with much energy and enterprise he made a new reputation as a successful merchant. His sons followed close in their father's footsteps and engaged in mercantile life. John, the eldest, remained in New York City; the second son, James, went to Albany, Charles to Schenectady, and Archibald to Canajoharie, Montgomery County. Here, in 1795, he formed a partnership with Jeremiah Van Rensselaer, a son of General Robert Van Rensselaer of Claverack, and a great-grandson of the fourth patroon. Another brother, Elisha, established

HOBART CORRESPONDENCE

himself in Philadelphia, married a sister of Jeremiah Van Rensselaer, and was the grandfather of Elisha Kent Kane, the Arctic explorer. Jeremiah Van Rensselaer had lived for some years as a boy in the family of his uncle by marriage, General Philip Schuyler. Finding study irksome and the career selected for him as an engineer or soldier distasteful, he determined to become a merchant. He married Sybil Adaline Kane, the sister of his partner. Their store in Canajoharie was known as Arch Hall. It was very prosperous until enterprising rivals in the new and growing village of Utica undersold them. They determined to follow their trade and open a new and better store in Utica. The building stood on the east side of Genesee Street, a little north of the corner of Broad. It had for its sign an eagle. Dr. Bagg, the historian of Utica, says: It was oblong in shape, presenting its broader side to the street. When on the laying out of Broad street its upper end was found to encroach upon the projected highway, and it became necessary to turn it half way round, this was accomplished by balancing the building on a cannon ball as a pivot, after which it was easily swung into place." [*Pioneers of Utica*, p. 113.] The store soon did a very large business,—one profitable branch of which was supplying country stores. Dr. Bagg gives this incident of their business acumen: "At the beginning of their career in Utica, the most dangerous rival with whom they had to contend was Bryan Johnson, and old settlers relate with zest the strife that prevailed between them. That the contestants could sometimes unite in pursuance of their common interest, the following expedient to bring down the price of wheat, if it is to be relied on as true, may be cited as a sample. When wheat at one time was through competition rated at much above its real value, Messrs. K. and V. R. sent out by night upon the New Hartford road several wagon loads of the article. These coming in by daylight were driven to the store of Johnson, who after considerable chaffering would become the purchaser." [*Pioneers of Utica*, p. 114.]

They were large advertisers in a day when only a modest card was thought sufficient. While the stores had a connection with the firm in New York City, each appears to have been independent. The representative of the new firm in Utica was Mr. Van Rensselaer. Mr. Kane never made his home in the village. Mr. Van Rensselaer built a handsome house on the outskirts of the village, with large grounds

JACOB BROWN

laid out with taste and care. Here he dispensed a generous hospitality. The main entrance, with its wide gateway, was at what is now the junction of Genesee and Devereux Streets. In the commercial crisis which came after the resumption of specie payments in 1815, at the close of the War of 1812, the house of John Kane, in New York City, failed and carried with it the associated stores. The partnership was dissolved, and Mr. Van Rensselaer assumed its obligations and attempted to regain his former prosperity. About 1825 he failed and removed to Canandaigua, living with his son-in-law, Francis Granger. He became secretary of a fire insurance company, while Mrs. Van Rensselaer was appointed matron of the Ontario Female Seminary. They died in 1828, within two weeks of each other.

Jeremiah Van Rensselaer is described as a courtly gentleman of great dignity, who had the thorough respect of his associates and of the community. He was a member and president of the board of trustees of the village, a director of the Ontario Branch Bank, president of the Capron Factory, president of the first board of trustees of the Utica Presbyterian Church, and president of the board of trustees of the Utica Academy.

SETH HART

SETH, a son of Matthew and Elizabeth (Hopkins) Hart, was born at Kensington, Connecticut, June 21, 1763. He was graduated from Yale College in 1784. He studied medicine, and though he never obtained a diploma, was known as Dr. Hart. The six years after his graduation were spent in various pursuits, principally in the practice of medicine at Branford and elsewhere. He became a candidate for holy orders, and officiated as lay reader at different places. He was made deacon in Christ Church, Westbury (Watertown), on October 9, 1791, by the Rt. Rev. Dr. Seabury. He then took charge of St. James's Church, Waterbury, and neighbouring parishes. He was ordained priest in St. Paul's Church, Huntington, on October 14, 1792, by Bishop Seabury. From 1794 to 1798 he was in charge of the parishes at Wallingford and North Haven. In the spring of 1797 he accompanied a party of the settlers on the Cleaveland Patent of the Connecticut Land Company to Ohio. The first party had gone under the leadership of General Cleaveland himself. Seth Hart made an excellent head for the company. Near the site of the present city of Cleveland a young man fell from his horse and was killed, and Dr. Hart read the funeral service. This was the first religious service by any minister in that region. On his return from Ohio he resumed his work at Wallingford, and added to it the care of Christ Church, Worthington. He spent much time in mechanical invention, patenting in January, 1799, a machine for making nails. In the fall of 1800 Seth Hart was called to St. George's Church, Hempstead. He was a conscientious, painstaking, and laborious worker, being both schoolmaster and parson, and the parish prospered under him. At North Hempstead, which is now Manhasset, a church was built in 1802, and is the church referred to in the following letter. At Hempstead itself the erection of a new church was commenced in May, 1822, and it was consecrated on September 19, 1823. As a stroke of paralysis had disabled him in 1829, he resigned, and received a small salary of "forty dollars half yearly" until his death, March 14, 1832.

SETH HART

[FROM SETH HART]

Hempstead 4th July 1803.

DEAR SIR,

THE Trustees for building the Church at North Hempstead borrowed of the Vestry of Trinity Church a quantity of scaffold poles, blocks, ropes &c. which I understand they have done using, & as we are about to repair the steeple of our Church it will save us a very considerable expence if we may be allowed the privilege of using such of them as we may want. I will thank you to state the case to the Vestry of Trinity Ch^h & endeavour to obtain for us permission to receive them from the Trustees afores^d as they can spare them. We being accountable for all loss or damage & engaging to return them as we may be directed.

With much Respect, I am, Sir,

Your Friend & B^r SETH HART.

REV^d JOHN H HOBART.

P.S. Will thank you to write me as soon as you can & give me your Direction, for I know not now where to direct a letter to you, this therefore goes thro' the Post Office.

Superscription:

REV^d JOHN H. HOBART, New York.

[FROM SETH HART]

Hempstead 11th July 1803.

D^r FRIEND & B^r —

I REC^d yours of Saturday & in ans^r tell you that I will calculate to be at Jamaica as requested & preach the Induction Sermon.

HOBART CORRESPONDENCE

The people of North Hempstead are about to prefer their petition to the Vestry of Trinity Ch^h for assistance & I will thank you to use your influence that it may be favourably rec^d & generously treated.

With love to M^{rs} H. from M^{rs} Hart & myself I am Sir,

Yours sincerely

SETH HART

REV^d J. H. HOBART.

Superscription:

REV^d JOHN H. HOBART, N^o 46 Greenwich St. New York

ANNOTATIONS

Induction of the Rev. Calvin White, Grace Church, Jamaica.

The Rev. Calvin White of Connecticut was elected rector of Grace Church, Jamaica, on November 29, 1802. He entered upon his cure in December, 1802. He was inducted on July 21, 1803, by the Rev. John Henry Hobart. Morning Prayer was read by the Rev. Abraham Lysen Clarke, rector of St. James's Church, Newtown. The sermon was preached by the Rev. Seth Hart, rector of St. George's Church, Hempstead, from the text, II Corinthians iv. 5. It dwelt upon the reciprocal duties of rector and people. The holy communion was celebrated. The Rev. William Harris of St. Mark's in the Bowery, and the wardens of St. James's Church, Newtown, John Moore and David Titus, were present.

For notice of Calvin White see page 313.

Mrs. Waters.

Mrs. Waters kept the best tavern in Jamaica. After the service of Institution the clergy and invited guests dined there at the expense of the vestry.

CHARLES JARED INGERSOLL

CHARLES JARED, a son of Jared and Elizabeth (Pettit) Ingersoll, was born in Philadelphia, October 3, 1782. After he had been well prepared, he went to the College of New Jersey. He studied law in his father's office, was admitted to the bar in 1802, and had the advantage of a European tour with the Hon. Rufus King, then United States Minister to the Court of St. James. In 1813 he was elected to Congress. From 1815 to 1829 he was United States District Attorney for the Eastern District of Pennsylvania. He represented Philadelphia in the state legislature, and was a member of the State Internal Improvement Convention of 1825, and of the Constitutional Convention of 1837. He was again in Congress from 1841 to 1849, and a Democratic leader and chairman of the foreign affairs committee. He was a man of varied accomplishments, writing poems, making translations, delivering orations, and engaging in political controversies. His early important pamphlets are "A View of the Rights—and Wrongs, Power and Policy, of the United States of America," 1808; "Inchquin the Jesuit's Letters during a late residence in the United States of America," 1810. They both oppose the bitter English writers and defend the American character. His most elaborate work is "Historical Sketch of the Second War between the United States and Great Britain," four volumes, 1848-52.

He died in Philadelphia, May 14, 1862. An interesting volume of "Recollections" appeared after his death.

[FROM CHARLES JARED INGERSOLL]

Philadelphia July 16.

SIR

I DELAYED answering the letter I had the pleasure to receive from you some days ago, thinking that by this time the vessel in which my baggage is coming from New York would have arrived. Your books may possibly by the mistake

HOBART CORRESPONDENCE

of my servant have been put up with mine, otherwise they must be somewhere in the cabin of the John Morgan.

As soon as the vessel comes, which however may not be this fortnight, I'll look for your package and acquaint you with the result.

I have the pleasure to remain
your humble servant

CHARLES JARED INGERSOLL

REV M^R. HOBART

Superscription:

THE REV. M^R. HOBART, Greenwich Street, New York.

Endorsed:

July 16, 1803.

ANNOTATION

Packet John Morgan.

The following advertisement is taken from the "Commercial Advertiser," New York, Wednesday, July 6, 1803.

For London.

The fine fast sailing ship, John Morgan, burthen 380 tons, Thomas Howard, Master, will be ready to receive her cargo in a few days. For freight or passage, having elegant accommodations, apply on board, at Flymarket Wharf.

THOMAS HARVEY & SON
or ISAAC KIBBE.

PHILANDER CHASE

PHILANDER, a son of Dudley and Allace (Corbett) Chase, was born at Cornish, New Hampshire, on December 14, 1775. He was graduated from Dartmouth College in 1796. He sought out the Rev. Thomas Ellison at Albany, with whom he studied theology. While there he was a teacher in the newly formed school of which the rector of St. Peter's was a trustee. On Sundays he read the service in Troy to the small congregation of Church people. He was made deacon in St. Paul's Chapel, New York City, on June 10, 1798, by the Rt. Rev. Dr. Provoost. He succeeded Mr. Wetmore as missionary in the northern and western parts of the diocese, and founded parishes at Utica, Auburn, and Canandaigua, officiating in many other places and baptizing a large number of children. He was ordained priest on November 10, 1799, by the same Bishop. In 1800 he succeeded the Rev. John J. Sayrs as rector of Christ Church, Poughkeepsie. He remained there until he was chosen by Bishop Moore to be the minister of the Church in New Orleans, Louisiana, in answer to a request made by a public meeting of the citizens to Bishop Moore. After a faithful service of six years both as rector of Christ Church and principal of a classical school, he returned to the east, and succeeded the Rev. Menzies Rayner as rector of Christ Church, Hartford, Connecticut. By his presence, his sermons, his intercourse with all sorts and conditions of men, he made himself a strong force in the community. Through his missionary zeal, the Church was established in Greenfield, Massachusetts, and service was held in Springfield. The death of Bishop Jarvis in 1813 brought about an unhappy state of affairs in the diocese. Jealousies arose, and cliques were formed, each tenacious of its own opinion. Attempts to proceed to the election of a Bishop were made without avail, adding sometimes new bitterness. Mr. Chase felt that he had never received due recognition of his talents in the diocese. When at last Dr. Hobart was chosen Provisional Bishop in 1816, Mr. Chase determined that away from party and cliques he would do his work in the mode he thought best, with none to interfere. He resigned in the spring of 1817, careful in his letter to the vestry of Christ Church to state that there were no differences between him and the parish. He proceeded to Ohio, and held his first service at Salem on March 16, 1817. This is not the place

HOBART CORRESPONDENCE

in which to narrate the many dangers and trials he had to overcome, the indifference and even positive ill-will sometimes engendered. But his determination, clear purpose, and ever renewed zeal carried him through all, until a diocese was organized, and in 1818 he was elected Bishop, and consecrated in St. James's Church, Philadelphia, on February 11, 1819, by the Rt. Rev. Dr. White, presiding Bishop, assisted by the Bishop of New York, Dr. Hobart, the Bishop of Maryland, Dr. Kemp, and the Bishop of New Jersey, Dr. Croes. Returning to his home at Worthington, he was the ideal Missionary Bishop, visiting every cabin and clearing throughout Ohio, bringing men everywhere to a realizing sense of the truth of religion, and obtaining clergymen of heroic mould to be his co-workers. For two years, from 1821 to 1823, in addition to his other duties, he was president of Cincinnati College. His visit to Europe to obtain means to found a seminary for the training of men for the holy ministry in Ohio forms an epoch in the history of the Church. It brought upon him almost universal execration from the Bishops and clergy, who could not appreciate the necessity of the case. It was the occasion of an unhappy difference between him and Bishop Hobart, then in England for his health, but who thought it his duty to oppose in every way the appeal of Bishop Chase in favour of the paramount claim of the General Theological Seminary. But money and gifts came to him, and Gambier Hill saw itself crowned with the college buildings, the seminary, and the chapel. It shows how good things may be perverted, when the course of the trustees of the college and the clergy of the diocese in 1831 brought to a crisis a growing revolt against the authority of the Bishop in the college and seminary as president. So sharp was the contention that Bishop Chase resigned both the presidency of the seminary and his jurisdiction as Bishop of the diocese. For nearly five years he lived in retirement at Gilead, on the southern border of Michigan, where he held services and did the work of an evangelist in a vast circuit. In 1835 he was elected as Bishop of Illinois. Upon the confirmation of his election by the General Convention, he removed to that state, and for seventeen years found full scope for his remarkable powers of body and mind. At Robin's Nest he founded Jubilee College, and again went to England to beg for money and men. His work grew upon his hands, and his closing years were as full of hard and stirring scenes as his earlier ones. Honour came to him when, in 1842,

PHILANDER CHASE

he succeeded the Rt. Rev. Dr. Griswold as Presiding Bishop. To tell adequately the story of Bishop Chase would require a volume. A man undaunted, rugged, fearless, he stands forth the typical missionary pioneer. He died at Robin's Nest, September 20, 1852, in the seventy-seventh year of his age.

[FROM PHILANDER CHASE]

REV^d SIR

I AM very thankful for the books you sent me: I think they are calculated to do a great deal of good. I would wish were it possible that I had more of them. The Nine-Partners, & Franklin as well as the two parishes under my charge depend on me for things of this kind. I am sorry that is not in my power to supply many with Catechisms, who are constantly calling on me for them.

I have a particular reason for begging to know, when our good and worthy Bishop intends calling on us in his way to Hudson.

A young man by the name of Hawly wishes to put himself under the direction of the "Society for promotion for Rⁿ & Lg." He is now in the vicinity keeping school, appears to be a good youngman, has a good character from M^r. *Burhans* of New Town Con:—is unable to assist himself, but is determined to try to fit himself *for a labourer in the vineyard*.

If the Bp: be *soon* coming the business may be fixed thro' him with much less trouble.

With best respects to yourself and family I am

Dear Sir

REV. J. H. HOBART }
Poug: 16 July, 1803 }

Your humble ser^t

PHIL^R. CHASE

Superscription:

REV: JOHN H. HOBART New York
Care of Bishop Moore, 16 : Vesey Street

HOBART CORRESPONDENCE

ANNOTATIONS

Nine Partners and Franklin.

The earliest services of the Church in Dutchess County were held by the Rev. Samuel Seabury of St. George's Church, Hempstead, in November, 1755. Upon this and subsequent visits to Fishkill, Poughkeepsie, Nine Partners, and other parts of the country, he aroused an earnest desire among the scattered members of the Church for regular services and the building of a church. He baptized on each visit an average of thirty children. Before his death, in 1764, he had made six journeys to that district and prepared the people for a permanent organization. This was effected under the Rev. John Beardsley, who became missionary in 1762, after having made several visits from his home and mission at Groton, Connecticut, from 1762 to that time. The organization of a parish made up of Churchmen from various towns of the county, including Fishkill, Poughkeepsie, Nine Partners, and Beekman, the purchase of a glebe, and the erection of churches in the two most important towns followed. Gradually the interest in the outlying portions of the parish ceased, and after the Revolution, when the parish was revived under the Rev. Henry Van Dyke (or Van Dyck), no attention was paid to any towns except Poughkeepsie and Fishkill. It was the superabundant energy of the Rev. Philander Chase, and his delight in missionary work, that caused him during his incumbency, from 1799 to 1805, to reserve four Sundays at least in each year for the destitute parts of the county. He found a lingering regard for the service of the Church, and on May 12, 1801, had the happiness, in the town of Washington, in the section known as Nine Partners, of organizing a parish by the name of St. Peter's Church, near the village of Lithgow. It was incorporated on May 13, 1801. Two members of the vestry were Ebenezer Mott and William Perry, who had retained from the first their membership in Christ Church, Poughkeepsie. Mr. Chase crossed over into the town of Franklin (now Patterson, Putnam County), where he had encouraging success. The parish at Lithgow grew slowly under the care of the successive rectors of Poughkeepsie and Fishkill. No church building was erected until 1833. The first resident rector was the Rev. Hiram Jelliff, who served from 1834 to 1841. Its strength has

PHILANDER CHASE

gone to other places, notably to its daughter, Grace Church, Millbrook. The Diocesan Journal for 1910 reported thirty-three communicants for Lithgow. In October, 1911, Grace Church, Millbrook, had one hundred and seventy-three communicants. The rector was the Rev. Charles Kendall, and he also had charge of Lithgow. A parish had been organized at Franklin in 1796, but evidently had been neglected until Mr. Chase went there on his occasional visits. The present parish at Patterson is named Christ Church, and returned sixty-four communicants. In October, 1911, the rector was the Rev. William Henry Meldrum.

William Hawley.

William Hawley was a native of Vermont and brought up in the Church. He was a member of the bar when he determined to study for the ministry. He was made deacon by the Rt. Rev. Dr. Hobart, November 4, 1814. He went to Virginia and took charge of St. Stephen's Church, Culpepper. He was ordained priest by the Rt. Rev. Dr. Moore in 1815. In 1817 he became rector of St. John's, Washington, D. C. He was an able, energetic, and attractive man, and he brought St. John's to a high state of prosperity. For some years he was chaplain of the United States Senate. He published several sermons and four editions of "The Theological Repertory." He died in 1844.

The Society for the Promotion of Religion and Learning.

For notice see page 133.

Daniel Burhans.

See sketch which precedes his letter of June 10, 1816.

HOBART CORRESPONDENCE

[DAVENPORT PHELPS TO BENJAMIN MOORE]

Grimsby, U C. July 16, 1803.

RIGHT REV^d SIR!

ON the 11th of April^o (the date of my last letter,) among other things I informed your reverence that by reason of my pecuniary circumstances I was unable to determine at what time I could with propriety set out for the city of New York. The scarcity of money in this country and especially among those to whom I would apply for relief, was never perhaps so great as at this juncture:—From them, however, I might easily obtain a sufficiency to answer my usual domestic calls; but unhappily there are demands against me to the amount of £500—New York currency, which I could with great facility have remitted long since, had I not been disappointed in the receipt of a larger sum from men who have failed, and on whom I can now make no certain dependance:—And although I have a landed property which I believe to be worth twice the sum I owe, it has not been in my power to sell or mortgage it in this country for enough to cancel these demands. More than £400—of them have been for some time past in judgement against me; and which, were I to journey into the States, might perhaps, be forwarded and put in suit there, not only to my prejudice in point of property, but, as I fear to the reproach of the Order to which I belong.—My own personal safety or comfort are of little consequence to me in comparison of this; and I most ardently wish to be so directed as not eventually to be the occasion of obloquy on that Church to which I have the happiness of being related and the enlargement of which I am ambitious to promote.

RIGHT REV^d BP. MOORE

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PHELPS TO MOORE

Since January last I have been unable to spend any time on the frontiers of NYork. In addition to the foregoing circumstances, several distressing scenes of illness attending M^{rs} Phelps, have rendered it improper for me to be so long absent from her; but she is now thro' mercy, so far restored to her usual health, that could the difficulties to which I have alluded be surmounted, I would most cheerfully loose no time in waiting on your reverence with a view of being placed there without delay.

- On Sunday April 17. read prayers and preached at Grimsby
 1 & baptised one child
 24. read prayers & a homily at D^c (being unwell)
 Sunday May 1. read prayers & preached at Grimsby.
 D^c 8. read prayers & instructed the Tuscorora
 10 Indians on the Grand River and baptised
 nine Indian and one white child
 These Indians appear to be remarkably
 attentive & Thirsting for religious know-
 ledge.
 D^c 15. Abroad on urgent business, and did not
 attend public worship.
 4 Thursday 19. At Niagara baptised four children.
 7 Friday 20. At D^c baptised one adult and six chil-
 dren.
 Sunday 22. On a journey by water & could not at-
 tend public worship.
 D^c June 5. Indisposed & at home.
 Sunday 12. Read prayers & preached at Grimsby
 6 and baptised six children.
 D^c 19. read prayers and preached at ditto.
 D^c 26. read prayers & preached at Ancaster,
 5 and baptised five children.

HOBART CORRESPONDENCE

- Thursday 28. Visited the principal Indian chief to aid the Tuscororas in procuring boards for a house of public worship in their village.
- 1 Sunday July 3. read prayers & preached at Saltfleet & baptised one child.
- Wednesday 6. Visited & instructed the Tuscororas.
- Thursday 7. At the pressing request of some of the Mohawk Chiefs (being necessarily at their village) read prayers & preached there, & baptised two Ind^a children.
- 2 Sunday 10. read prayers and preached at Ancaster and baptised two adults & five children.
- 7

Thus, Sir, I have passed the last three months which I have endeavoured to spend the most to the advantage and comfort of others, in my power. But when I reflect on the encreasing exigencies of my family, I can but doubt of the propriety of my so long neglecting to provide for my own house. The long delay I have made in arranging my affairs to set out for NYork, is the reason, & I hope may be accepted as an apology for my being so particular in the painful representation I have made in this letter of my personal embarrassments, which I earnestly hope may be soon so circumstanced as to allow me to procede on the tour; than which, nothing on earth can be more joyfully undertaken & pursued by,

Right Rev^d Sir,

Your most obedient and dutiful Serv^t

DAVENPORT PHELPS

Superscription:

THE RIGHT REVEREND BENJAMIN MOORE, D.D., Vesey Street, New York.

CHARLES FENTON MERCER

[FROM CHARLES FENTON MERCER]

London July 29th 1803.
Leicester Place

I HAVE deferred writing to my dear Hobart, until it is almost too late to write by the Jupiter, and yet, as I expected to see him at the moment when this will be handed to him, I cannot permit his disappointment to be greater, than I know it will be when he finds that Cap^t Law has arrived without his friend.

I have been very desirous of hearing from you, but have received no letter, except that of May 6th by the Jupiter. I hope you have received my large packet by the John Morgan and the letters which I have since written by different opportunities.

Since my return from France, I have spent my whole time in London with the exception, of only two excursions, one to Windsor—Eaton Twickenham Richmond and Kew, and to see Dr. Boucher at Epsom. The Dr and his wife were from home. She had accompanied him, on a visit to Cumberland, which he had been induced to undertake at the advice of his physician. He had been recently alarmed by a paralytic stroke which, affecting one side of his face, had injured his speech. It did not otherwise affect his health which has been uncommonly good for a man of his advanced age, & when his family last heard from him the effects of the stroke he received had abated considerably. His step daughter the child of his present and third wife, who is about eighteen, received me very politely, and she, and her young companions induced me to spend the greater part of two days at Epsom. A young scotch linguist and a clergyman of the same age appeared to be inmates of the family. There was a young lady from Cumberland the niece of the Dr. who had been making a long visit to Epsom, and two other ladies, one of whom was the governess of the little girls who are placed under the Dr.

HOBART CORRESPONDENCE

instruction. I dined in the school room, and became quite domiciliated in this hospitable and respectable mansion before I left Epsom. I believed, for a moment, that I saw the old patriarchal simplicity revived, and I felt deeply interested in the journey which the venerable head of this amiable family was performing in quest of health. His garden, his grounds, his house, his library, and the affection with which he seemed to be regarded by his family gave me a very pleasing view of his character. They told me that he used to say his three temporal blessings, were his family, first, his books next, and his garden. He preserves an affectionate remembrance of our country. His daughter pointed out to me, many american plants and trees which he had nurtured with great care. I was particularly pleased with his library which is the largest I ever saw in a private house. It must contain five thousand volumes. The most interesting object in it, was a pile of quarto manuscripts, two feet high, which comprised, I was told, the first part of his archiologial dictionary. The unfinished remainder, I understood, would occupy as many more, and require the unremitting attention of the Dr. for several years. He will not wait for the completion of this labour before he sends, what he has finished, to the press. This, which will make a large quarto volume will be published next winter. The Dr. has been consoled in the course of his laborious undertaking by a prospect that his dictionary when published will have an extensive circulation. This is now assured to him by a subscription comprising more than seven hundred names. All the books amounting to six or seven hundred volumes, which the Dr. had consulted in the course of his labours, were neatly arranged in the middle of his large library on a separate stand of shelves. The linguist who went with me to the library, and who represented the Dr. in his school, during his absence, told me that he had occasionally assisted him in his work, and his niece who came in while we were conversing, to

CHARLES FENTON MERCER

see what had become of me, said she had written some part of those manuscripts. This amiable and ingenious young lady, who is a native of Ireland, had also assisted him, in selecting the words peculiar to her country and the west of England which she now calls her permanent residence. From the windows of his library, the Dr. has a prospect of some of his american trees and of a beautiful green surrounding a pond of clear water. This is itself encompassed by a walk consisting of a double row of ever greens and tall trees which obstructing the view of every homely object, and by limiting the range of the external senses must by its coolness also and seclusion, peculiarly dispose the mind to abstract study. I bade adieu to this charming retreat, and this worthy family which reminded me sorrowfully of my distant home and friends, on the evening of the second after I entered Epsom. I left them, after resisting an invitation to prolong my visit, and with a promise of repeating it, should the Dr. return home before I left England.

I have neglected to mention that I had a great deal of conversation with the young clergyman I've mentioned. I was extremely sorry to hear him confirm the unfavourable reports which have reached you of the character of Payley. He accounted for his not having been promoted from their being too true. Of Horseley he could give me no account, except that he had never heard him accused of profanity. He did not diminish the despair I had before felt of being able to accomplish your commission for bringing out some young clergymen to America. The worthy men of that class are too much attached to their own country, and the others are not worth having. An appointment has recently been made by the excellent Bishop of London which does him as much honor, because it is attended with as remarkable circumstances as those of Mr Andrew's to St. James's. The promotion, I allude to,

HOBART CORRESPONDENCE

is that of a young preacher of the name of Hodson or Hodgson to St. George's Hanover Square. I have heard him twice and do not hesitate in pronouncing him the most eloquent preacher I have heard in England. I know no printed Sermons in English except translations from the French, which have as much merit.

You see what a long letter I have written. I hope Cap^t. Law will not be gone when it reaches the city. Remember me affectionately to Mr^s. Hobart, I hope her health is completely reestablished. Kiss my god daughter for me and give my love to Rob^t. Smith. Tell our friend John that I shall send him a very long letter by the next vessel from Liverpool or be the bearer of it myself in the next from London. I wish I had time to write to him, and to How, to whom I am still more anxious to write, as I lately heard from him and I have not written to him since we parted. I can truly tell him and I know he will believe it is not for want of the tenderest affection for him. My letters are really so long when I do write, that it is a sort of burden to my friends to read and almost one to me to write them. Give my love also to Kollock and Beasley. I wrote a long letter to Mr Robertson by a philadelphia vessel which saild some time ago. God bless you my dearest Hobart

CH^s. F MERCER.

My negociation here is hung up by the indolence or suspicion of the old man with whom most unfortunately I have to treat. My prospect of success is therefore as remote as when I first saw him.

Superscription:

REV^d. JOHN HENRY HOBART, New York.

By the ship Jupiter }
Cap^{tn}. Rich^d. Law }

CHARLES FENTON MERCER

ANNOTATIONS

Packet Jupiter.

For notice see page 228.

Packet John Morgan.

For notice see page 250.

Jonathan Boucher.

For notice see page 207.

William Paley.

For notice see Volume I, page 306.

Samuel Horsley.

For notice see Volume I, page 292.

Gerrard Andrews.

For notice see page 206.

Robert Hodgson.

Through the kindness of the present rector of St. George's, Hanover Square, London, England, these particulars concerning his predecessor, taken from the privately printed "Nobody's Club Memoirs," are given :

"The Very Rev. Robert Hodgson, D.D., Dean of Carlisle, and Rector of St. George's, Hanover Sq. Educated at St. Peter's College, Cambridge, of which he was sometime Fellow ; B.A., and fourteenth Wrangler, 1795 ; M.A., 1798 ; D.D., 1816. Rector of St. George's, Hanover Square, 1803, being presented thereto by the Bishop (Porteus) of London, to whose wife he was nephew ; Chaplain in Ordinary to the King ; Vicar of Hillingdon, Middx., 1810 ; sometime Chaplain-General of the Army ; Dean of Chester, 1816 to 1820 ; Dean of Carlisle, 1820 ; Sub-Almoner to the King, 1832. F.R.S., London." He was the editor of Bishop Porteus's works, and author of a life of that prelate. For an account of his exertions on behalf of the Scottish Episcopal Church, see "Memoirs," page 116. He died in Lower Grosvenor Street, October 9, 1844.

HOBART CORRESPONDENCE

Upon a tablet in St. George's Church is this inscription :

SACRED TO THE MEMORY OF THE VERY REVEREND ROBERT HODGSON D.D., DEAN OF THE CATHEDRAL CHURCH OF CHESTER, & AFTERWARDS OF THAT OF CARLISLE, & FOR THE LONG PERIOD OF FORTY ONE YEARS RECTOR OF THIS PARISH.

A FAITHFUL & EARNEST PREACHER AS THE TRUTH IS IN JESUS. A FIRM SUPPORTER AS WELL AS AN ABLE DEFENDER OF THE DOCTRINES & PRINCIPLES OF THE CHURCH OF ENGLAND. AFFECTIONATE & BELOVED IN ALL THE RELATIONS OF LIFE.

HE PASSED INTO HIS REST WITH CALM & HOLY RESIGNATION AFTER A LENGTHENED COURSE OF SUFFERING ON THE 9TH DAY OF OCTOBER 1844 IN THE 72^D YEAR OF HIS AGE.

THE PIOUS AFFECTION OF SOME OF HIS PARISHIONERS WHO KNEW HIM BEST & APPRECIATED HIS WORTH PROMPTED THIS TRIBUTE TO THE MEMORY OF A REVERED PASTOR AND DEEPLY LAMENTED FRIEND.

Captain Law.

For notice see page 228.

Jane Chandler Hobart.

Mercer's god-daughter was Jane Chandler, Hobart's eldest child.

Robert Smith.

For notice see Volume I, page 101.

John Witherspoon Smith.

For notice see page 215.

Henry Kollock.

For notice see Volume II, page 65.

Frederic Beasley.

For sketch see page 325.

James Robertson.

For sketch see Volume I, page 51.

WRIGHT POST

WRIGHT, a son of Jonathan and Winifred (Wright) Post, was born at North Hempstead, Long Island, on February 19, 1766. He was well educated by private tutors, and then studied medicine under Dr. Richard Bayley, one of the most eminent physicians in New York City, and professor of surgery in Columbia College. He then proceeded to London, where he put himself under the instruction of Dr. John Sheldon.

He commenced his practice in New York City in 1786. In the following year he was made lecturer on anatomy in the New York Hospital. In 1790 he married a daughter of Dr. Bayley, and became his partner. In 1792 he was appointed professor of surgery in the Medical Department of Columbia College. He was sent abroad by the college to continue his studies for one year, perfecting himself in surgery, and collecting anatomical specimens. In 1793 he was made professor of anatomy. His reputation as a skilful surgeon was very high; his success in general practice was also very great. When, in 1813, the Medical Department of the college was merged with the College of Physicians and Surgeons, he became professor of anatomy and physiology. In 1821 he was made president of the college. In 1826 he resigned both positions.

He died at Throg's Neck, Westchester County, New York, June 14, 1828. He held many offices of honour. He was a trustee of Columbia College from 1816 to 1828; consulting surgeon to the New York Hospital; an officer of the New York County Medical Society; a member of the Literary and Philosophical Society. His writings, chiefly on medical subjects, were contributed to various periodicals. Dr. John W. Francis calls him "of most distinguished renown in our annals of surgery."

HOBART CORRESPONDENCE

[FROM WRIGHT POST]

Aug^t 8. 1803.

D^r SIR

THE reflection that I may have been in any degree instrumental in the recovery of M^{rs} H. from her late indisposition, affords me much satisfaction, & I beg that you will believe me duly impressed with the handsome manner in which you have acknowledged my attentions. But you must permit me to return the inclosed, & to assure you that I am amply compensated, & that it is inconsistent with what I esteem right, to receive any pecuniary remuneration. I am, Sir,

Most respectfully your Obed^t Serv^t.

W. POST.

Superscription:

REV^d M^r HOBART.

PHILANDER CHASE

[FROM PHILANDER CHASE]

Aug 9th 1803

REV^D SIR,

THE assistance which M^r Hawley, the young man, whom we have ventured to recommend to the Society for y^e promotion of religion & learning, is such as a *person entirely destitute of property*, would be supposed to require.

Yours, in haste,

PHILANDER CHASE

M^r HOBART

Superscription:

REV. JOHN H. HOBART, Greenwich Street, New York.

ANNOTATION

William Hawley.

For notice see page 255.

HOBART CORRESPONDENCE

[FROM DANIEL NASH]

Exeter, Otsego County, August 10th 1803.

REV^d & DEAR SIR,

AFTER transmitting an account of the serious attention which prevailed among my People, I have felt anxious lest you imagined that enthusiasm was the cause of this attention. I think however we are free from it, had you beheld the Congregation to which I allude previous to their becoming more serious, you would now rejoice with me in seeing the difference of behaviour among them. Every thing which could be said against our Service, was said. Every game, about Religion and religious Persons which the wit or malice of the confirmed Enemies of the Cross of Christ could suggest or make, was made. To endure the scoffs and jeers of infidels for years, and then behold order, regularity and a serious attention to the great and momentous Doctrines of the Gospel, must cause the most sincere satisfaction. They had acquired so great an influence over our young People that it was almost impossible to get them to join in the Service. This difficulty is removed and those of the contrary part, are forced to be silent. Our number of communicants have increased more than half. We have furthermore, proceeded to erect a Building which we design to dedicate to the Service of our Maker, it is situated in one of the most lovely spots in the Country and when completed will make a decent appearance. It stands on the road leading from Albany to the Genesee, nearly in the middle of a fine Township of Land. The House is so far covered that we assemble in it. That God in his Providence should bless the exertions of a few Individuals so that Order should arise from among such confusion is truly matter of rejoicing.

DANIEL NASH

I hope this year to be at the Convention, but being at such a distance from New York it is almost impossible to be there at the exact time as I must necessarily go by Water from Albany. I am anxious about your Books, if I come they will be brought even on condition that I go on Horse-back.

We are blessed with peace in the Church and some good degree of Prosperity within our Habitations. God has caused even our Enemies to be at peace with us. Let me hear from you by the Bearer, Judge Cooper. He is a Man who has befriended the Church and is capable of doing it much good. May the Lord prosper you and bless you is the earnest Wish of your obliged friend

DANIEL NASH

Superscription:

THE REV^d. JOHN H. HOBART. at William Daytons Elizabeth Town.
Judge Cooper

ANNOTATIONS

Church at Exeter.

For notice of the church at Exeter see Volume II, page 501.

William Cooper.

William, a son of James and Hannah (Hibbs) Cooper, was born in Burlington, New Jersey, in 1754. He studied law, and had a good practice before he determined to leave Burlington and to live on the extensive tract he owned in Otsego County, New York. In 1790 he laid out a town in the wilderness, which he named Cooperstown, and built his own house, which he called Otsego Hall. Before the Revolution attempts to form a settlement had been made by John Christophér Hartwick, but without success. Judge Cooper was methodical, exact, and resourceful. At the organization of the county of Otsego, in 1791, he was appointed first judge of the county court. He gained a high reputation, and was well adapted for the pioneer life he

HOBART CORRESPONDENCE

had chosen. He served as member of Congress from 1795 to 1797, and again from 1799 to 1801. He married Elizabeth, a daughter of Richard Fenimore of Burlington, New Jersey. Their son was James Fenimore, the well-known novelist. Judge Cooper died in Albany, December 22, 1809.

CHARLES JARED INGERSOLL

[FROM CHARLES JARED INGERSOLL]

Phil^a 13. Aug.

SIR

MY baggage arrived a few days ago, and without your books.

I remember perfectly seeing the package a short time before we made land, what can have become of it since I can't imagine, it must have been mistaken & mislaid as belonging to some one else, or perhaps it is still on board the John Morgan if it has not been taken by M^r King or M^r Vanwyck it must be in the ship.

I am extremely sorry to acquit myself of the commission so negligently, and must appeal to your good nature for an excuse.

I have the pleasure to remain

Your hum. servt.

CHARLES JARED INGERSOLL

M^r HOBART

Superscription:

THE REV^d JOHN HENRY HOBART, Greenwich Street, New York

Endorsed:

1803.

ANNOTATIONS

Packet John Morgan.

For notice see page 250.

Rufus King.

See sketch which precedes his letter of August 9, 1805.

HOBART CORRESPONDENCE

Mr. Van Wyck.

In 1660 Cornelis Barentse Van Wyck settled at Midwout, now Flatbush, on Long Island. He married Anna, a daughter of the Rev. Theodorus Johannes Polhemus, and had two sons and five daughters. In 1701 his sons removed to North Hempstead, Long Island, and left descendants. One branch of the family settled in Dutchess County and another in New York City.

The Van Wyck who was the fellow-passenger of Rufus King and Jared Ingersoll may have been :

Pierre Van Cortlandt Van Wyck, who was at that time a lawyer, with an office at No. 64 Pearl Street, — he had been a merchant and was afterward recorder of the city of New York ; or

William Van Wyck, a prosperous merchant, who lived at No. 39 Mill Street and had his store at No. 49 Front Street ; or

Theodorus C. Van Wyck, who lived at No. 275 Pearl Street, and was a merchant, with an office and store at No. 29 Albany Pier.

CHARLES FENTON MERCER

[FROM CHARLES FENTON MERCER]

Bristol. Sep. 27. 1803

DEAR HOBART.

I ARRIVED here, last Saturday from Worcester, by way of Tewkesbury and Gloucester, and finding an American vessel, about to sail for New York, am induced to write to you a few lines which I hope will reach you not long before myself as I purpose embarking for New York immediately after my return to London. In proceeding in my return by Bath, I shall terminate before the end of the week a very pleasing little tour, altho a very solitary one.

I began it on the 2nd of Sep^r by embarking in a boat on the Thames for Richmond. From Richmond I proceeded in the same way to Twickenham, from Twickenham to Hampton Court, where I found the river too low, from the drought, to proceed as I had intended, by water to Windsor. From Hampton Court, I returned to Twickenham and from thence, after a pedestrian excursion to the beautiful vilage of Ham across the river, I went to Brentford to get into the line of coaches which connect, London with Oxford. From Brentford, I next revisitted Windsor. From Windsor I made excursions to Egham Runny Mead & Cooper's Hill near which I spent two days in the family of the worthy D^r Ogilvie, a brother of the poet. Leaving him with much regret, I returned thro' Windsor to the Coach road at Slow the residence of Dr. Hershell. From Slow, I proceeded thro' Henly to Oxford where I remained two days and presented a letter of introduction to Mr Gutch the editor of the History of the University, by whom I was conducted thro several of the Halls, libraries, and chapels. From Oxford I walked to Woodstock and Blenheim. Again I joined the coach and dining at Stratford, after visiting the House in

HOBART CORRESPONDENCE

which Shakespear was born, and adding several reliques to my sentimental museum, reached Birmingham the second day after I left Oxford. Two days I remained in Birmingham and employed in taking a cursory view of its celebrated manufactories. After an excursion to Hagley and the Leasowes from which I returned to Birmingham on foot. I again took the coach for Wolverhampton, Shaffnal and Shrewsbury. From Shrewsbury I went in to Coalbrook dale the object of my destination from Birmingham.

I remained two days in the midst of an elemental war with miners and forgers for my companions and then resumed my journey to Bristol by Kidderminster and the route I have mentioned. I have given you only the road I have taken. I had not time to survey with minuteness all the objects which it disclosed to my view, and the limits of a volume would not allow room to describe all that I saw and all that interested and pleased me. When I set out from London I began for the first time in my life a journal, which extended to sixty pages before I arrived at Brentford, and which I dropped in despair at Oxford. You my dearest Hobart shall be the depository of my thoughts, when I have the delight of again embracing you in New York, when I have the transport of meeting after a long and perilous separation, the best of friends. The Coachman calls me. Remember me.

God bless you

CH^s F M.

Superscription:

REV^d JOHN HENRY HOBART, New York, America.

ANNOTATIONS

John Ogilvie.

John Ogilvie, the eldest son of the Rev. James Ogilvie, was born in

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CHARLES FENTON MERCER

Aberdeen, Scotland, in 1733. He was graduated from the University of Aberdeen, studied theology, and was appointed in 1759 to the parish of Limphenan, but was soon removed to Midmar, near Aberdeen. He lived in that parish until his death, November 17, 1813. Dr. Ogilvie was one of a group of clergymen in Scotland whose literary taste and elegant production made it distinguished. Its members were frequently in London, and enjoyed the friendship of Dr. Johnson and other famous persons. The work of these men was highly commended and still endures. Dr. Ogilvie was a friend of James Boswell, the biographer of Dr. Johnson. It was at the dinner-table of this close companion that the great author made to Dr. Ogilvie the often quoted remark : "Let me tell you the noblest prospect which a Scotsman ever saw is the high road which leads him to England." When only sixteen Dr. Ogilvie wrote the hymn, "Begin, my Soul, the exalted lay." His poems are long and written in the heroic style. His philosophical works were principally refutations of the statements of Hume and other opponents of Christianity at that time, particularly the Deists. His chief works are :

The Day of Judgement. 1753

Poems on several subjects. 1762 ; enlarged to two volumes in 1769

Providence, an allegorical poem. 1764

Solitude, or the Elysium of the Poets. 1765

Sermons. 1767

Paradise, a poem. 1769

Philosophical and Critical Observations on Composition. 1774

Rona, a poem. 1777

Enquiry into the Causes of Infidelity and Scepticism. 1783

The Fane of the Druids. 1789

The Theology of Plato. 1793

Britannia, a national poem. 1801

James Ogilvie.

James, the brother of John, the poet, took orders in the Church of England, and settled in Virginia before the Revolution. Upon his return to England, about 1785, he received preferment and was given by his Alma Mater, the University of Aberdeen, the degree of doctor in divinity.

HOBART CORRESPONDENCE

Frederick William Herschel.

This illustrious astronomer was born at Hanover, November 15, 1738. In 1758 he emigrated to England, where he taught music for some years. In 1766 he was appointed organist in the Octagon Chapel, Bath. When his circumstances became easier he went to Hanover and brought back with him his sister Caroline, who was to achieve distinction, not only as the collaborator with her brother in his astronomical researches, but also from her own discoveries.

Always interested in astronomical matters, Herschel, not rich enough to purchase a good telescope, constructed a large one himself. In 1774 he had completed a Newtonian telescope of six feet focal length. In May, 1780, he communicated his first two papers containing his astronomical observations to the Royal Society. In 1781 he discovered the planet Uranus.

In 1782 George III invited him to Windsor, and offered him the post of his private astronomer. Henceforth he devoted himself entirely to his scientific career.

The Herschels removed from Bath to Datchet, and then permanently to Slough, so as to be near their royal patron at Windsor. The Copley medal was bestowed on Herschel in 1781, and the Prince Regent conferred an Hanoverian knighthood on him in 1816.

Herschel died at Slough, August 25, 1822, and lies buried under the tower of St. Lawrence Church, Upton, within a few hundred yards of the old site of the tower containing the forty-foot telescope.

John Gutch.

John Gutch was born in 1745. He was registrar of the University of Oxford, rector of St. Clement's, and chaplain of All Souls' College. He edited and published several works on historical and antiquarian subjects. He died in 1831, at the age of eighty-six years.

BENJAMIN WOOLSEY ROGERS

BENJAMIN WOOLSEY, a son of Moses and Sarah (Woolsey) Rogers, was born in the city of New York on May 18, 1775. His father was one of the best known and most highly respected merchants in the city. His mother belonged to a family that had been prominent in mercantile and civic life since the first settlement of New York. In his graphic and pleasant reminiscences of "Old Merchants," written nearly fifty years ago, Walter Barrett says of the elder Rogers, on page 317 of volume ii: "Moses Rogers was a grand old merchant. He was in business as early as 1785. His place was at 26 Queen street. In 1792, he formed the house of Moses Rogers & Co., at No. 206 Queen street. His partner was William Walter Woolsey, his brother-in-law. In 1793, the firm was changed to Rogers & Woolsey. When Queen street was changed, it became 245 Pearl. Meanwhile Moses Rogers lived at 272 Pearl as late as 1795. Moses Rogers married Sarah Woolsey about 1780, daughter of Benjamin Woolsey, who was father of W. W. Woolsey—a famous New York merchant, and brother-in-law of Mr. Rogers. They had several children. . . . Moses Rogers was early a member of the Marine Society, in 1780. In 1793, he was a member of the Society to relieve Distressed Prisoners. It is difficult to understand at this time, how there should be a regular society to relieve prisoners in old New York. Yet, so there was, and it was a humane society, that numbered the first merchants of New York among its members. It lasted many years, and the venerable and reverend Dr. John Rodgers was president of it. In those years we had a jail, and our fellow-citizens who could not pay their debts outside were locked up in the debtor's prison in the Park. This society mitigated the hardship by giving the prisoners decent food and fuel: about 150 persons were constantly locked up. The jail, I believe, allowed no fire, and only bread and water. The humane society furnished wood and soup to the extent of 16,000 quarts annually. Two years later Moses Rogers was one of the jury on the trial of John Young, an actor, who had killed the sheriff's officer in the Park. The latter was going to arrest Mr. Young, and take him to the old jail that stood where the Hall of Records now is. Young shot him. He was then arrested in good earnest, and locked up in the Bridewell, that stood on the Broadway side of the present City Hall. He was tried, and the jury found

HOBART CORRESPONDENCE

him guilty. He was hung on the high hill east of where the Tombs now is, and on the ground now bounded by Broadway, Benson and Leonard streets. The military and all the citizens turned out to see the fun. In 1793, Moses Rogers was one of the most active members of the Society for the Manumission of Slaves. So was his brother-in-law, William Dunlap, the celebrated historian, who had married a Miss Woolsey. W. W. Woolsey, his wife's brother, was the secretary of this society. Moses Rogers was a director of the United States Branch Bank in this city, in 1793. At that time he lived at No. 272 Pearl street: it was near Beekman street, a large house, with a hanging garden extending over the yard and stable. He was a governor of the New York Hospital from 1792 to 1799. In 1797 he was one of the principal managers of the City Dispensary. He was treasurer. That same year he was elected a director of the Mutual Insurance Company, and he continued to be so until 1807. In 1798, the firm at No. 235 Pearl was changed to Woolsey & Rogers. I think that year old Moses Rogers went out of the concern, and that his son, B. Woolsey Rogers, took his place. The old gentleman then went into the sugar refining business. He took for that purpose the old sugar house in Liberty street, No. 42. It was used as a prison in the war. It stood, until within a few years, adjoining the Dutch church, now used by the Post-Office. The firm was Moses Rogers & Co. He kept in the sugar refinery until 1806. At that time he lived at No. 7 State street. That grand house with pillars stood as late as yesterday, and Valentine's Manual of 1859 has a capital engraving of it. It was built by Moses Rogers. He occupied it as late as 1826."

Benjamin Rogers was educated in England under the supervision of family friends. He remained there from his ninth to his nineteenth year. During a portion of the time he attended a school on Clapham Common. Upon his return he was sent to his uncle, President Timothy Dwight of Yale, to supplement his transatlantic studies with a course leading to a degree. Mr. Rogers's daughter, Mrs. William P. Van Rensselaer, says:

"The requirements there at that period *may* not have been as great as at the present time; but after his recitations and six weeks' stay there he received his degree and returned home."

In 1798 Moses Rogers retired, and the firm name became Woolsey

BENJAMIN WOOLSEY ROGERS

& Rogers, Benjamin W. Rogers taking his father's place. It is said of the firm in "Old Merchants," volume ii, page 319: "In 1804, Mr. W. W. Woolsey retired, and the business was carried on under the firm of B. W. Rogers & Co., at 235 Pearl street, until 1826, when it was changed to Rogers, Taylor & Williams. Mr. Taylor was Jeremiah H., a brother of Knowles Taylor. He had been a clerk with B. W. Rogers for some years. The other partner was Timothy Dwight Williams. The house lasted only until 1830, when B. W. Rogers continued it in his own name, as he had commenced it in 1804, for one year, and then he moved his place of business to No. 4 Fletcher street, where Jeremiah H. Taylor had commenced business on his own account. This house, conducted by father and son, existed over forty-six years, and for forty-two of those years it was in the same store. So it has been with the three great mercantile houses founded by the brothers, Moses, Henry and Nehemiah. They believed in the proverb, that a 'rolling stone gathers no moss.'"

Business cares were not allowed to engross all his time, and Mr. Rogers was a trustee or officer of many institutions and societies. His daughter says: "His was a useful and happy life. He was thirty-eight years a Governor of the New York Hospital, often risking his life there in seasons of malignant and contagious diseases. Until his death, in 1859, he never intermitted his labors, or gave up his interest in his work there, and in his other charities. Such men serve God in their lives and generations as truly as do the self-denying clergymen, missionaries, etc. It was before the introduction of chloroform, and often have I seen my father come home pale and ill, in a way that puzzled me greatly as a child. 'My dear, it is *my duty*; I promised to be with so and so during terrible operations; I must accustom myself to this; if I had a similar case in my own family, or if a friend wanted me, I should have to witness it.' I remember his words so well! 'Do we recognize as we should the gift of anaesthesia to this age? The infidel may sneer, the worldly-wise laugh, but we can not but own in this wonderful discovery the gift of Christ, the Great Physician, to the world.' My father was one of the founders of the 'Insane Asylum' at Bloomingdale, the 'Society Library,' and the 'Academy of Fine Arts,' now changed in name, and several other, now forgotten, objects of interest." [*Ancestral Sketches*, p. 246.]

Mr. Rogers married Susan, a daughter of William Bayard, one

HOBART CORRESPONDENCE

of the great merchants of the day. With beauty and pathos Mrs. Van Rensselaer thus describes the last days of her mother :

“As these sketches were chiefly prepared for my children, and for those whom I can trust for the love and interest they take in all that concerns our Bayard branch of the family, I will state now the bitter sorrows of my grandfather at this period. With his deep, affectionate nature and keen sensibilities they almost crushed him, and for many years he could not rally under them. His second daughter, ‘Kitty,’ one of the ‘beautiful Bayards,’ the wife of Duncan P. Campbell, had just died in her youth and loveliness, when his eldest daughter’s health began to fail. She was his loved daughter Susan, the wife of Benjamin Woolsey Rogers ; and, in his anxiety and deep distress, he coincided with her husband and physicians, and urged a change of climate, in the hope that she might be benefited by the sea voyage and a residence for the winter in the South of France. In October of 1814 she embarked with her party in a vessel under the command of Captain Robinson, a well-known nautical officer of that day. My mother’s private physician, Dr. Edward Bibby (still living, wonderful to relate, and genial and handsome and polished in manner), Miss Bayard and my uncle, Robert Bayard, my nurse, and myself, accompanied them. It was at a time when England, as far as she could, assumed the control of our waters, and Captain Robinson decided to proceed up Long Island Sound instead of going through the ‘Narrows.’ My grandfather Rogers was staying at his country-seat, ‘Schepan’s (corrupted into Shippan) Point,’ and it was agreed that the house there should be illuminated, to attract their attention as they passed at night, and that the *Princess of Orange*, our vessel, should throw up a rocket to make herself observed. My uncle, Francis B. Winthrop, wrote afterward to my father the most touching account of the scene. A large party of relatives had assembled to show their sympathy with my grandmother, apprehending in this sad case, as many of them did, the worst. My father’s uncle, President Dwight, the celebrated theologian, was of the number, and with the weeping circle on the shore, as they saw the signal, knelt among them, and commended the party and the precious invalid to God’s care and keeping, interceding for her life and health, until the vessel disappeared. The *Princess*, proud in her array of white sails and flags, sailed on until she arrived off New London, when a heavy shot across

BENJAMIN WOOLSEY ROGERS

her bows stopped her. Admiral Hotham was in command there with a large fleet. All were astounded, and the captain sent to inquire the meaning of it. The boat returned with the arrogant English answer, 'that the Admiral never transacted business on Sunday, but that on Monday he would attend to it.' This being on Sunday morning, they had only to submit. On Monday a deputation arrived to examine the ship's papers. One was wanting to make things *en règle*. What was to be done but to return to New York and procure it. A heavy sky indicated storm, and the sad partings had been gone through with. They reached 'Throg's Neck' again, to the amazement of every one, and merely found that some unimportant paper had been left behind. No one went to the ship, although the gentlemen of the party visited their friends. After the delay of a day or two they sailed, congratulating themselves that they had escaped a furious storm that had raged through the nights, which was long remembered, and reached New London again. My father and Mr. Bayard took the document to Admiral Hotham, who immediately returned the visit, stating his obligations and most peremptory orders for having acted as he had done, but greatly grieved at the delay he had occasioned. He offered his own physician, and anything he could do or send, for my mother's comfort or convenience, and his kindness and sympathy sensibly affected my father, who dwells upon it with feelings of great gratitude in his journal, which I have. The voyage was at first pleasant, and all went on well, and the sanguine hopes of the party seemed well founded; but it was *not* to be, and my mother died when near the English coast. It was my grandfather's vessel, and the passengers instantly acquiescing, the Captain directed his course to Southampton, the residence of the Bayard family in England, and the members responding on the instant to my father's letter of appeal, a long line of mourning coaches-and-four reached the wharf before the ship arrived, and we were at once taken to their homes and hearts. My mother's grandfather, Colonel William Bayard, and his wife had been interred in All Saints' Church, in Southampton, among the crypts in the family vault beneath the church, and there my beautiful mother was placed, in her twenty-ninth year. The quaint church of 'All Saints,' at Southampton, is now, as it was in 1814, very simple in character, no decoration or adornment having ever been bestowed upon it, and the many Bayard tablets on the walls

HOBART CORRESPONDENCE

forming the most conspicuous features within it. To these my father added a beautiful one to my mother's memory, which we greatly admired there some ten years since. In several of the renovated cathedrals I saw monuments by the same sculptor (Bacon), probably erected at the same time, as pains would have been taken to procure the best artist. It is placed in the chancel, and is a beautiful work of art. The couch upon which the recumbent figure lies is truly artistic in design, and the drapery disposed in a very graceful manner. She was very handsome, and this is an attempted likeness, with upturned eyes, and one hand raised as if in wonder, as she is said to have died. After visits to kind friends, within a few weeks, my father and party proceeded to the Continent, which then was wild with excitement over the troubles brought everywhere upon it by Napoleon, and they did not return to England until after the battle of Waterloo; I, being too young a traveller, was left behind with my English relations. My father and American relatives paid a visit to *Major Robert Bayard*, at Bath, where he was living with his four unmarried daughters, who had devoted their lives to him. He was a very old man, though preserving his memory bright and cheerful to the last. I often imagine these two men, one so eager to inquire about, the other so willing to communicate, all the great events that had transpired in the many years that Major Bayard had lived, since he had left his native country. His brother, Colonel William, had been dead fully ten years." [*Ancestral Sketches*, p. 168.]

Two daughters were born to Benjamin and Susan Rogers, Eliza and Sarah, who successively were married to William P., a son of Stephen Van Rensselaer, the last patroon.

In 1820 Mr. Rogers married Miss Elwyn, a daughter of Thomas Elwyn of England, and granddaughter of Governor John Langdon of New Hampshire. Three sons were born to them, William Bayard, Woolsey, and Elwyn.

BENJAMIN WOOLSEY ROGERS

[FROM BENJAMIN WOOLSEY ROGERS]

Oft. 1, 1803

DEAR SIR

YOUR letter of 26th Ult addressed to my father was rec^d yesterday. On account of his absence on a journey to Massachusetts it cannot receive an answer from him until his return which will probably be in the course of a week. I take the liberty of acknowledging the receipt of your favor that you may not conclude that it has miscarried. As to the state of the Church in Stamford I can not with certainty say any thing. I am however authorized in saying thus much, M^r Vⁿ Horne has been here during one sabbath & has rec^d a further invitation to preach for the congregation, merely however on trial. As soon as my father returns you may depend on having the contents of your letter attended to, in the mean time I will take the liberty of handing it to those *having authority* in our Church affairs. With compliments to M^{rs} Hobart

I am very respectfully

Dear Sir

Your obed^t Serv^t

BENJⁿ WOOLSEY ROGERS

Shippan, Oft. 1st 1803.

*Superscription:**

REV^d J H HOBART, New York.

ANNOTATIONS

St. John's Church, Stamford, Connecticut.

Previous to 1641 Captain Nathaniel Turner, as agent of the New

*The letter was readdressed to "Elizabeth Town, N. Jersey."

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Haven Colony, purchased from Ponus, sagamore of Toquamshe, and Wascussue, sagamore of Shippan, the region known by the Indians as Rippowames, for "twelve coats, twelve hoes, twelve hatchets, twelve knives, two kettles and four fathoms of white wampum." A company of men from Wethersfield purchased the tract for thirty pounds sterling, and before the close of 1641 thirty or forty families were settled on it. The new town received the name of Stamford. The people brought with them their minister, the Rev. Richard Denton, and in May, 1641, "incorporated themselves in Church Estate." Like other towns in the Colony of Connecticut, the affairs of the Ecclesiastical Society were transacted in town-meetings. The church had a succession of strong and able pastors, defenders of the "Standing Order," jealously guarding the people and town from any other form of religious polity than the Congregationalism established in the colony. At the close of the seventeenth century a few English Churchmen settled in Stamford. To enjoy the services they loved, they journeyed to Rye, in Westchester County, New York, twelve miles away. A parish had been organized in that town, under the Ministry Act of 1693, and in 1704 the Rev. Thomas Pritchard, the first rector, arrived. While Stamford Churchmen came under the pastoral care of the successive rectors of Rye, — the Rev. Mr. Pritchard, the Rev. George Munson, the Rev. Christopher Bridge, the Rev. Robert Jenney, — it is not until the incumbency of the Rev. James Wetmore, which began in 1726, that any ministrations of the Church or regular services are recorded as being held in Stamford. In the meantime parishes had been formed at Stratford and New London, Connecticut. So strong was the attachment of the Churchmen of Stamford and Greenwich to Mr. Wetmore that they formally petitioned the General Assembly of Connecticut for permission to pay their ministerial taxes to him. This petition was rejected, and they were still compelled to pay a tax for the support of the Standing Order, which led to the organization of a parish. A petition in 1742 to the authorities of the town for a plot of ground upon which to build a church was favourably received. The ground given them was a rude ledge of loose rock, bounded on the north and east by an almost impassable swamp. It was forty-five feet in length and thirty-five feet in width. It is now occupied by the transept of the present church. The building was commenced in 1743, and finished sufficiently for service

BENJAMIN WOOLSEY ROGERS

in 1747. In 1744 the Church people of Stamford and Greenwich petitioned the Venerable Society to send them a missionary. The former Congregational pastor of North Stratford, now Trumbull, the Rev. Richardson Miner, a graduate of Yale College in 1729, who in that year declared for the Church of England, was commended to the Society by the Rev. Dr. Johnson and others. In June, 1744, he went in company with Joseph Lamson to England for ordination. They were taken by the French and confined in prison, where their sufferings were great. Upon their release, while on their way to London, Mr. Miner was stricken with fever at Salisbury, where he died in September, 1744, at the age of forty. This was a sad affliction to the parish. Ebenezer Dibblee, a graduate of Yale College in 1734, who had been a Congregationalist minister officiating in various vacant churches in Fairfield County, conformed to the Church in 1745, and became lay reader and catechist at Stamford and Greenwich with an annual stipend of twenty pounds from the Venerable Society. In April, 1748, he went to England, was ordained in the following September, licensed to officiate in the Plantations, and arrived at Stamford, October 25 of the same year. Mr. Dibblee was successful in building up the congregation and extending the influence of the Church. He went everywhere within a radius of fifty miles, — Peekskill, North Castle, Salem, White Plains, Litchfield, Sharon, Salisbury, Bedford, Danbury, Ridgefield, Darien, New Canaan, Greenwich, were among the towns visited by him, in several of which parishes were established. During the Revolution he maintained the services as long as it was practicable. While the high esteem in which he was held by every one saved him from open indignity, he suffered greatly, as he wrote to friends in England, in loss of property and illness in his family, induced by fear of violence. He died on May 9, 1798, in the eighty-fourth year of his age. Upon his monument is an epitaph testifying his excellence as a man and as a minister, and that "he died full of years, in peace with God and charity with man." One of his sons, Frederick, a graduate of King's College (now Columbia), New York City, was warned by the selectmen to depart from the town and never return. He went with his family to New Brunswick in 1783. In 1791 he was ordained and became rector of Woodstock, New Brunswick. The Rev. Frederick Dibblee, after a ministry of thirty-five years, died May 17, 1826, in the seventy-third year of his age, greatly mourned.

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After an interval in which several clergymen officiated, Ammi Rogers was asked by the vestry of St. John's to become the rector. He entered upon his duties in the fall of 1803. This led to many complications and open defiance of the Bishop and authorities of the Diocese of Connecticut. Mr. Rogers had been ordained by Bishop Provost upon forged testimonials. When in 1801 he returned to Connecticut, his credentials were unsatisfactory, and in June, 1804, he was inhibited from officiating in any parish of the diocese. He was degraded from the ministry by Bishop Jarvis, October 3, 1804. Both the degraded priest and the people of the parish persisted in their course. The Bishop and clergy met in convocation at Stamford, October 14, 1805, when the keys of the church were refused by the wardens and a declaration was made that the parish was not under the direction or amenable to the authority of any Bishop. A clear representation of the facts in the case of Mr. Rogers was made by a Committee of the Convocation to Carey Leeds, Alexander Bishop, and others of the parish. At the time this had no effect. Within a year, however, Mr. Rogers went elsewhere, the parish acknowledged its mistake, and sought a rector, sound both in faith and morals, and obedient to those in authority over him. After the brief rectorships of the Rev. Solomon Wheaton and Jonathan Judd, the Rev. Dr. Ambrose Seymour Todd commenced in 1823 his service of nearly forty years. The parish under him grew largely; the town and the diocese esteemed and honoured him. The Rev. Walter Mitchell succeeded, and served for five years. In 1866 the Rev. Dr. William Tatlock, who had been associate rector of St. Peter's Church, Albany, assumed the rectorship. His twenty years' incumbency was full of effort and achievement for the parish and the town. The present spacious church, commodious parish house, and convenient rectory were built, the chapel was set off as St. Andrew's parish, and the strength of St. John's, financially and spiritually, developed. Dr. Tatlock will be remembered for his long service as assistant secretary and secretary of the House of Bishops, and his influence in the diocese, in which he filled many offices of honour and trust, among them, those of president of the standing committee and archdeacon of Fairfield. His clear and precise knowledge, his unfailing courtesy, his influence over men, distinguish him as one who will not soon be forgotten. He died March 2, 1896. The rector in September, 1911, was the Rev. Charles Morris

BENJAMIN WOOLSEY ROGERS

Addison. The number of communicants, as given in the American Church Almanac for 1911, is one thousand.

Frederick Van Horne.

See sketch which precedes report on St. Andrew's Church, Coldenham, September 9, 1804, page 506.

HOBART CORRESPONDENCE

[FROM CHARLES FENTON MERCER]

OCT. 15th 1803. London.

I SIT down, on the eve of my embarkation for America, to communicate to my dearest Hobart, the news of my success in accomplishing the business which brought me from home. It will be acceptable, I know, not only to him, but to several dear friends in, and near New York.

While, however, I am filled with an anxiety for your security which I cannot suppress, I am led to dwell rather on your interests than mine, and to complain of your silence. You have not written to me. I have not even heard of you through other channels. I know not whether you have fled from the city with the greater part of its unfortunate inhabitants, or imprudently stay behind to console and relieve those who are obliged to live in the midst of the pestilence. The intelligence which has reached us, alarms, and afflicts me. Fifty persons, it is said, perish in a day. John Smith and Wisner, I conclude were among the first who fled, their profession would not require their presence in the City during such a period. I trust yours has not done so. But of that, I am more uncertain. You see how much your silence perplexes and distresses me. Perhaps you have written, and your letters have miscarried. Never neglect writing to me from a belief that you have nothing new or interesting to communicate. Your silence renders me uncertain of your welfare. It leaves me much to apprehend, a large blank in my view of the world, which my fancy and my affection together, may discolour. I am quitting England without regret. Oh! how transported I shall be, when I escape from a noisy and sordid crowd, from perplexing business, from a thousand anxieties, and stand once more on my native soil.

CHARLES FENTON MERCER

My heart rebounds at the prospect of meeting, or of hearing of the happiness, of all my friends.

The Ocean, the voyage is nothing. Sickness and confinement for many weeks are nothing in comparison with the enjoyment they are to put me in possession of. The pious Christian, who is superior to the pain of death, looks in heaven, as I do, on [*torn*]

Nevertheless, my late journey contributed to raise my opinion of England. I mixed a great deal with the lower classes of the people, and I found them more amiable, and more comfortably lodged than I expected. Two or three incidents recur to me in the retrospect of my journey, which render it the most pleasant period I have spent in England, altho, still, I would not exchange the month I passed in Paris, for a year of such enjoyment. You have questioned the sincerity of Cocquard. Did you know him you would be the last man on earth who would do so. You are under an error, which I ought to have guarded against when I mention'd the warm friendship he expressed for me. I was introduced to him by Mr Shaw, whom he had known, when he was but a boy, pursuing his studies at Lisle; where he lived three years. Shaw was, then, a beautiful and amiable youth, and St. Cyr Cocquard, who has no relation, but a sister, who was a nun before the revolution, offered to adopt him, and to leave him his fortune at his death. Shaw declined this offer, not so much from motives of delicacy, as because his interests in America prevented him from accepting it. When we arrived at Paris, the first person whom we saw, was St. Cyr Cocquard. He had left his chateau on the Lot in Gascogny to console his friend, the former Count de Lacépède, in his affliction for the loss of his wife. All the time which this melancholy engagement, the more so because it was fruitless, left him to dispose of in any other manner, he devoted to us.

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He introduced us to his friends, he accompanied us in all the rambles, which our curiosity prompted us to make in Paris, and its environs. We breakfasted on his prunes and wine, produced on his own estates, and brought by him to Paris. He taught me french. Never was an instructor more patient, more anxious for the progress of his pupil, or more pleased when he perceived his labour not fruitless. There was a review by the 1st Consul, in the yard of the Thuilleries. St Cyr Cocquard procured for us the window of Mr Chaptal the minister of the interior, the best situation to see it from. The son of Mr Chaptal stood behind us. Thro him we became acquainted with cidevant, bishops and noblemen, with republican generals and legislators, and with men of science. He, in short, made Paris, my delight. I was to go back to him, if I could. I was to live with him, to travel with him thro Europe, and to be accompanied by him to America. In his own peculiar simplicity, and with the utmost tenderness, he said to Mr Shaw that, "he would give five hundred guineas to the poor if he could by that, but gain the satisfaction of giving me five hundred more," which was all he thought, that I wanted to make me resolve on spending three years with him. Remember me to Mr^s Hobart

God bless you

CH^s F MERCER

Superscription:

REV^d JOHN HENRY HOBART, New York.

CHARLES FENTON MERCER

ANNOTATIONS

St. Cyr Cocquard.

Mr. Shaw.

When certain researches abroad have been completed, it is hoped that some particulars may be given respecting these two gentlemen as annotations to a subsequent letter of Charles Fenton Mercer.

Napoleon Bonaparte.

“The first Consul” was Napoleon Bonaparte.

Jean Antoine Chaptal.

For notice see page 233.

Henry G. Wisner.

“Wisner” was Henry G. Wisner, a graduate of the College of New Jersey in 1799. He studied law, and at this time was practising in the city of New York. He afterward removed to Goshen, New York, and became the leading lawyer of Orange County.

John Witherspoon Smith.

For notice see page 215.

HOBART CORRESPONDENCE

[DAVENPORT PHELPS TO BENJAMIN MOORE]

Manlius Oct: 31. 1803.

RIGHT REVEREND SIR,

I TOOK the liberty of writing you from Albany on the 10th instant wishing to know whether I might with safety borrow such sum as would enable me, on my return to my family so to adjust my private concerns that I might immediately return to the western counties of this State. If, Sir, it is your opinion, that I may be favoured with the advance of the sum mentioned (£300.0.0, or four, if it be convenient) by the ensuing Spring, I should feel myself safe in the mean time, in obtaining y^e loan of it from some private person:— My anxiety in this business is occasioned by apprehensions of the very disagreeable consequences which will ensue by my returning without this aid. As I have before suggested, it will be in my power to make ample security for the remittance, should my life be cut off before my services shall amount to an equivalent.

On Sunday Oct. 9. P.M. read prayer & preached at Albany.

Sunday 16th read prayers & preached at Paris and baptised one infant.

Wednesday 19th read prayers & preached at Hamilton and baptised two children.

Sunday 23^d read prayers & preached at Paris and baptised one child. & administered the holy communion.

24th & 25 At Sullivan baptised two children

Sunday 31. At Pompey read prayers & preached and baptised four children. In this place there is a prospect of a Church being soon organized, a conference respecting which will be held after service on Sunday next, when there will be a more general collection of y^e Episcopalians in this vicinity.

I purpose to leave this to day to visit the western Settlements

PHELPS TO MOORE

where I flatter myself an agreeable field for usefulness is likewise opening, and from whence I will return in two or 3 weeks in hopes of finding your favour in answer to the former part of my letter which will very greatly oblige

Right Rev^d & dear Sir,

Your most obed^t Serv^t in Christ

DAVENPORT PHELPS.

As I purpose to pursue the object of my mission between this & Canandaigue until I shall be favoured with your answer, I beg you to address to the care of Ralph R. Phelps Esq^r, Manlius.

RIGHT REV^d DOCTOR MOORE.

Superscription:

THE RIGHT REVEREND BENJAMIN MOORE DD, New York.

ANNOTATIONS

St. Peter's Church, Albany.

This parish dates from 1708, when the Rev. Thomas Barclay was sent as chaplain to the garrison at Fort Albany, although the earliest known services had been held by the Rev. Thoroughgood Moore in 1704. Mr. Barclay became missionary to the Mohawk Indians and at Albany, receiving a small stipend from the Venerable Propagation Society as well as his allowance as chaplain. The first church edifice was built in the centre of State Street, just below the fort, in 1715. The growth of the city and the demolition of the fort demanded its removal. The Rev. Thomas Ellison, who was the first incumbent after the Revolution, and was in office from 1787 to his death in 1802, made, with the city, a profitable exchange of land. The new church was commenced on the corner of State and Lodge Streets in 1802, and was consecrated Tuesday, October 4, 1803, by the Rt. Rev. Dr. Moore during the sessions of the Convention of the Diocese, which met for the first time in Albany. On the following

HOBART CORRESPONDENCE

day, Wednesday, October 5, the Rev. Frederic Beasley was inducted into the rectorship. Upon Thursday, October 6, the Rev. Davenport Phelps was ordained priest by the Rt. Rev. Dr. Moore. St. Peter's has always been, whether as a mission or parish, an important factor in the work of the Church in New York. Among its rectors have been, from 1833 to 1855, Horatio Potter, afterward the fifth Bishop of New York; and from 1867 to 1869 William Crosswell Doane, afterward the first Bishop of Albany. The Rev. Dr. Walton W. Battershall, at the close of thirty-seven years of service, retired as rector, September 29, 1911. The number of communicants in 1911, as given in the American Church Almanac, is nine hundred and fifty-four. For further particulars concerning this important parish, the reader is referred to the very careful and exhaustive history of St. Peter's, by the Rev. Joseph Hooper.

Paris Hill.

For notice of St. Paul's Church, Paris Hill, see Volume II, page 499.

Sullivan.

This town was erected from Cazenovia, February 22, 1803, when it was part of Chenango County. Sullivan, which derived its name from General Sullivan of Revolutionary fame, is small, and has only one village of importance, Chittenango. The services held by the Rev. Davenport Phelps seem to have produced no results at the time. The few Church people attended service in Cazenovia when a parish was organized there. In 1850 the Rev. Albert P. Smith, missionary at Cazenovia, held service by request. A parish by the name of St. Paul's Church was organized in 1856. A church was built in 1866, at a cost of five thousand dollars. With the exception of one year, when the Rev. George Southwell was in charge, the rector of Cazenovia served the parish in connection with his own, until his death on March 14, 1882, in his seventy-third year. Since then the parish has become a part of the circuit of diocesan missionaries. According to the American Church Almanac for 1911, Chittenango has twenty-seven communicants.

St. Thomas's Church, Hamilton.

The town of Hamilton was formed from Paris on March 5, 1795.

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It was then in Chenango County. The county of Madison was erected in 1806. The town is situated in the valley of the Chenango River and the Eastern Branch. John Welles and Abner Nash settled in 1792 in the southern part of the town. In 1794 Samuel Payne and his wife occupied the present site of Madison University. In 1795 Elisha Payne, Theophilus, Benjamin, and William Pierce, Jonathan Olmstead, Daniel and Nathan Foster, from Lebanon, Connecticut, made their homes near that of Samuel Payne. The earliest religious services were held in 1796. On September 6 the Rev. Ezra Woodworth preached in the barn of John Barry to a large congregation, and organized the First Congregational Church at Hamilton. In 1905 it had one hundred and four members. On November 6, 1796, seven members of Baptist Churches, including Samuel Payne, Betsy his wife, and Elisha Payne, met in Hamilton and organized the first Baptist Church of Hamilton. Up to 1896 it had received over one thousand six hundred and seventy-nine members. By its efforts the institution now known as Colgate University was established. The services of Davenport Phelps led to no immediate results, as no parish was organized until the year 1816. The Rev. Silas E. Persons, pastor of the Presbyterian Church at Cazenovia, in his historical sketch of the religious denominations of Madison County, written in 1908, says:

“The Protestant Episcopal Church organized its first parish not in one of the larger and more thriving towns, but in the little village of Perryville. The story of its origin is an interesting one, and takes us far afield beyond the bounds of Madison County. In 1740 the Rev. Mr. Todd, Pastor of the Congregational Church at Waterbury, Conn., went to Northampton, Mass., to attend the great revival. On his return to his parish at Waterbury he established a prayer meeting, which was then a new thing in ecclesiastical life and was gravely looked upon as an innovation. Forthwith there was rebellion among the saints of Waterbury. It happened that the wife of Thomas Blakeslee possessed an English Prayer Book. And in protest against the uncanonized prayer meeting several parishioners gathered about that venerable book, held a service, and established a church—the Protestant Episcopal Church of Waterbury. Half a century later, descendants of these seceders from the established church of New England came to Oneida County. They were the Blakeslees, the Hubbards, the Judds, the Humistons. They formed a colony at a place

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called 'Chuckery,' not far from Paris Hill. Early in the last century these people emigrated farther westward and made a settlement at Perryville, which their friends remaining in Oneida County called 'New Chuckery.' These newcomers to the Perryville hills brought with them a love of the English service which a century before their ancestors had been introduced to by reason of the innovating prayer meeting at Waterbury. In 1816 they formed a church. It led a struggling life and held irregular services until 1892, when it closed its doors. Far more flourishing churches of the denomination were established at Hamilton, 1835, at Oneida, 1843, at Cazenovia, a year later, at Chittenango, 1855, at Earlville, 1881, and at Canastota, 1892. It is of interest to note that eleven persons received into the Episcopal Church at Hamilton in 1836 were baptised by immersion. Evidently Hamilton is Baptist even when it is Episcopal." [Page 12.] St. Thomas's Church was organized on September 21, 1835, under the Rev. Liberty A. Barrows, who became rector and missionary. A church building of early English Gothic was erected in 1846, and consecrated in 1847. The present rector is Alexander H. Rogers, and the number of communicants, as recorded in the American Church Almanac for 1911, is seventy-one.

Pompey.

Pompey was originally number ten in the Military Tract, which comprised lands given to the soldiers after the Revolution. The names given to the settlements and villages were taken from those of the old Roman heroes, Manlius, Sempronius, Marcellus, Brutus, Pompey, Scipio, Cato, and others.

Pompey is memorable from the fact that a French colony was located in this town in the year 1666. It thrived, and its members lived peaceably with the Indians until 1669, when a party of Spaniards, attracted by the rumour of a lake lined with silver, — possibly the salt at Salina Springs, — arrived and began quarrelling with the French, whom they accused of preventing the Indians from helping them to find the silver. The Indians took alarm, and fearing that the French and Spaniards were plotting to deprive them of their lands, fell upon them on All Saints' Day, 1669, and killed every one of them.

Pompey is situate on the great dividing ridge of land from which the waters flow north into the St. Lawrence valley and south into Ches-

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peake Bay. It was first settled by John Wilcox in 1789, and Ebenezer Butler of Harwinton, Connecticut, in 1791. The prevailing religious tenets of the settlers were of the Congregational order. A society was formed by them under the direction of the Rev. Ammi R. Robins, pastor of the Church of Christ, Norfolk, Connecticut, by the name of "The First Congregational Church of Pompey," which is still in existence. The missionary efforts of the Rev. Robert Griffith Wetmore, the Rev. Philander Chase, and the Rev. Davenport Phelps had no immediate result. In 1830, by the patient labour of the Rev. James Selkirk, missionary in that region, a church was built, largely with his own hands, and a congregation was gathered from the scattered hamlets, remote from large towns or stage routes, within a radius of ten miles. Mr. Selkirk not only built the church, but also an organ of good size and sweet tone. For some years there were over one hundred communicants in the parish. The removal of James Selkirk to Michigan about 1835 and the isolated condition of Pompey made it difficult to maintain the work, the congregation dwindled, and finally ceased to exist.

The Rev. Dr. Charles W. Hayes, in "The Gospel Messenger" for February 19, 1858, thus describes the deserted church:

THE DESERTED CHURCH

(From the Note Book of an Ecclesiologist)

Sept. 9, 185-

IT stood in the centre of a large, unfenced green, large enough for a country grave-yard, and even with its blackened walls and battered windows, was a fair and sightly building, conspicuous by its position for a long distance round. The exterior was plain as possible, of the general style and proportions common some thirty years ago—square, flat-roofed, with a square tower-like elevation on the west end, crowned by the inevitable fan pinnacles, connected in this case by a handsome open parapet apparently of iron.

Alighting at the old horse-block which stood at the corner, we entered by the west door (which stood invitingly open, alas! no longer for worshippers), and found ourselves in the vestibule, from which were the usual stairs to the gallery, and doors opening into the alleys of the nave.

We were not a little surprised at the general good condition of this

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part of the interior. The linings of some of the seats were torn, and all their cushions were taken away, but their wood-work, and even the paint, was nearly as perfect as when new. It was not less a surprise to me to find in this old Church a distinct chancel, with its separate roof and arch. It was the first of its age I had ever seen, save that of Trinity Church, Utica, which has just been re-opened after being blocked up some twenty or thirty years.

The nave was nearly square, about forty feet each way — the chancel some twenty feet broad by ten in depth. At the south of the chancel was a very small sacristy, I think, only six feet by three. A large gallery, containing seats for at least forty or fifty, ran across the west end of the nave. Tradition says that this gallery, once contained a fine-toned organ, made entirely by the hands of the first Rector. Indeed, the space which it had occupied, was plainly marked on the gallery floor, and showed that it must have been of respectable size.

The pews, in four ranges with narrow alleys, and painted white; the windows, well-proportioned, but three or four times too large; the flat ceiling and white-washed walls, were all characteristic of the time when the church was built — emphatically the iron age of Church building in this country, when traditional Church-like arrangements were nearly forgotten, and the revival of architecture had hardly begun even in England. It seems strange enough, by the way, that the most utterly unecclesiastical and Puritanic arrangement of Churches ever invented should have originated with that very Prelate, to whose influence on the other side of the Atlantic, we owe the Oxford Movement, and the consequent revival of the glorious Christian architecture of old.

In front of the altar rail was a platform some three feet wide, and two steps above the nave floor. Another step led to the rail itself, which projected two feet into the nave, and was once a handsome piece of work. It was of cherry, without paint or varnish, but a better polish from the hand of Time, that Prince of Artists; the top-rail heavily moulded, the balusters plain but very substantial, and thickly set. The rail, however, was now split apart at the joints; several of the balusters lay around the chancel, and all were loosened from their sockets. This was man's profane work; mere neglect, which had not touched the wall and roof, could never thus have broken down the carved work of the sanctuary.

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The chancel carpet yet remained in its place, and except at the edges, was apparently little injured. The arch was elliptical and very flat; the north and south walls nearly flush with it. It was cased on the sides and front with wood, with plain mouldings, and a sort of cornice at the opening at the arch. In the centre of the chancel was a long high desk; the front and sides were closed up and panelled, the back open, and the floor raised two or three steps above that of the chancel. It was covered with deep hangings of blue broadcloth, edged with gold lace, now effectually tarnished. Before this desk, which was doubtless both pulpit and reading pew, was the altar, a small table of cherry, covered with a blue cloth. On it lay two or three large Prayer Books, so dilapidated, that I question if the entire service could have been found in them all. A settee of turned wood, and two or three Windsor chairs, completed the furniture of the chancel.

I ascended the pulpit, and looked around the desolate interior with very sad thoughts. But twenty years had passed away since that now empty church could hardly hold the numbers who flocked to its service every Sunday. It was but little more than twenty-five years, since the Bishop of New York occupied that pulpit, at the consecration of the Church; and those broken rails were filled again and again, by more than a hundred communicants. The faithful missionary who had gathered together this numerous congregation, was admitted on that day to the Priesthood; and twenty-six persons received the holy rite of Confirmation. Twenty-five years—a quarter of a century—what a change in that time! Abandoned and desecrated though it was, the Church *still was there*. But where were the people? Where were the *sixty* communicants, who, years after the consecration of the Church, still belonged to the parish? Not here, nor near the Church. Perhaps not ten of the number could be found in that vicinity. They are scattered, doubtless, throughout the Great West. Some few have removed to the neighboring parishes. Many are dead. *All* have abandoned the Church. But there it is—deserted—unadorned—and yet with something noble in its very desolation.

And what shall be done with it? Shall it be left to the habitation of the birds of the air, or, still worse, to the profanation and defilement of those (there are *some* everywhere) who in reverence for holy things, are far worse than heathen? I wish I could say, No, I hope that some

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means may yet be found to rescue this consecrated house, from utter desecration, if not by restoring it where it is, at least by removing it, bodily if possible, to some more genial spot, where care and pious liberality may at length make it a truly venerable temple of the Most High.

Canandaigua.

For notice see page 17.

Ralph Rodolphus Phelps.

Ralph Rodolphus, a son of Alexander and Theodora (Wheelock) Phelps, was born at Hanover, New Hampshire, on October 5, 1769. He was graduated from Dartmouth College, which was founded by his grandfather, the Rev. Dr. Eleazar Wheelock, in 1794. He studied law, and after practising a short time in his native town removed, about 1796, to western New York, where members of the family had made extensive purchases of land. He settled in Manlius, Onondaga County, being the second lawyer in that town. He had a high reputation both as a citizen and member of the bar. It was at the home of this brother that the Rev. Davenport Phelps stayed on his missionary journeys in that region. Ralph Phelps was one of the two persons in Manlius who owned a Prayer Book. It is said that late in life he removed to Cattaraugus County, and made a new home at Ellicottsville, where he died March 23, 1849. On October 23, 1799, Mr. Phelps married Abigail Sloan, who was a native of Schoharie, New York. Mrs. Phelps died at Ellicottsville, July 21, 1826. Eight children were born to them. The name of only one appears to be known: James Wheelock, who was born at Manlius, New York, June 18, 1815, and died at Springfield, Ohio, in 1868.

Manlius.

The historian of the county of Onondaga says (page 363):

“MANLIUS, originally Township number seven of the Military Tract, became one of the towns of Onondaga County upon its organization in 1794. It was bounded north by the township of Cicero, east by the Oneida Reservation, south by Pompey, and west by Onondaga Creek and Lake, including all the Onondaga Salt Springs Reservation north of the old Genesee Road and east of Onondaga Creek, com-

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prising all the present towns of Manlius, De Witt, part of Onondaga, and part of Salina, as laid out in 1809. It was reduced to its present limits in 1835. Lot No. 7 of the original township of Manlius, containing six hundred acres, and drawn by the Literature Fund, was transferred to the township of Cicero, and registered as Lot 100 in that township, there being originally, by a mistake in the survey, but ninety-nine lots in Cicero. Lot 100 in Cicero being drawn by a soldier, it was deemed necessary to supply that lot from a portion of the territory of Manlius; the transference of Lot No. 7, adjoining Lot No. 99 in Cicero, was accordingly made, and thus the soldier's land was secured to him, although Manlius lost one lot of her territory.

"The water-courses in the town are Limestone and Butternut Creeks, forming a junction in the northern part of the town and emptying into Chittenango Creek, which forms the northeastern boundary of the town. The Limestone enters the town on its southern boundary in two branches, the East and West, the eastern branch passing through Manlius Village.

"This town has a surface of great variety, and contains some of the most picturesque and beautiful scenery in the country."

The earliest settler in the original township was Benjamin Morehouse, in 1789; in the present town, David Tripp of Ballston, Saratoga County, New York, in 1790; Caleb Pratt and William Ward, in 1793; Captain Joseph Williams and Colonel Elijah Phillips, in 1795. While congregations were gathered and services held by the Rev. Hugh Wallace, Seth Williston, and "Elders" Campbell and Breed, for the members of the Congregational, Presbyterian, and Baptist Churches, from 1789 to 1803, no permanent societies were established until twenty or thirty years after. The oldest Church organization is that of Christ Church. In 1798 and 1799 the families of David Green, John Roberts, and Jonathan Hurd, with those of the Wards and Dodges and others, were accustomed to meet at one another's houses to hold services. Some were residents of Pompey. The Rev. Daniel Nash preached several times at David Hibbard's in Pompey, as did the Rev. Davenport Phelps. As the outcome of these lay services, a parish was formed at Pompey Hill, and in January, 1804, a parish was organized in Manlius by the Rev. Davenport Phelps with the name of Christ Church, Manlius. It was served from 1806 to 1809 by the Rev. Amos Glover Baldwin of Utica. In 1810 the Rev. Parker

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Adams became rector. He was followed by the Rev. William Atwater Clark in 1811. The church was built in 1813. Among the successors of Mr. Clark have been the Rev. Amos Pardee, the Rev. Palmer Dyer, the Rev. James Selkirk, the Rev. Jesse Pound, the Rev. Algernon S. Hollister, the Rev. Dr. Theodore Babcock, and the Rev. Dr. For-dyce M. Hubbard. In September, 1911, the rector was the Rev. George Gustavus Perrine. There were reported in the American Church Almanac for 1911 seventy communicants.

ELIAS BAYLEY DAYTON

ELIAS BAYLEY, a son of General Elias Dayton, was born in Elizabeth Town. He entered the militia during the Revolution and saw some service in defending the town, and at the battle of Springfield he attained the state militia rank of general. After the war he became a merchant in his native town. He was the first cashier of the Elizabeth Town Bank. He spent his later years in the city of New York, and died in 1846 at Trinity rectory, the home of his daughter Jane, the wife of the Rev. Dr. Berrian. He married January 19, 1786, Elizabeth Catherine, a daughter of the Rev. Dr. Thomas Bradbury Chandler.

[FROM ELIAS BAYLEY DAYTON]

Elizth Town 4th Nov^r 1803

DEAR SIR,

I MUST beg the favor of your procureing for my Son the following books Viz—

Kennet's Roman Antiquities

Clark's Homer

Hutchinson's Zenophon

Cicero de officiis.

I would prefer their being got at Gaine & Teneyck's as I have a copy of Homer purchased of them a considerable time ago which proves to be in odd volumes & which I wish to return in exchange for the set which you may get.

Be so good as to forward them by a Ferry boatman on Saturday or Monday.

Did you all get well home?

Yours sincerely

REV^d MR. HOBART

E. B. DAYTON.

Superscription:

THE REV^d. J. H. HOBART, Greenwich Street, near Beaver Lane, New York

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ANNOTATIONS

Kennet's Roman Antiquities.

Basil Kennet was born at Postling, England, in 1674. He pursued the usual collegiate course, was ordained deacon and priest, and devoted his time largely to the preparation of books upon classical subjects. He died in 1714. His best works are:

Antiquities of Rome

The Lives and Characters of the Ancient Poets

An Exposition of the Apostles' Creed

Clarke's Homer.

Samuel, a son of Edward Clarke, an alderman of Norwich and member of Parliament for several years, was born in that city on October 11, 1675. He was educated at Norwich Free School and Caius College, Cambridge. His mind was unusually powerful and brilliant. During his college course he discarded the prevalent philosophical system of Descartes for that of Isaac Newton, which was then new and unpopular. His translation of Rohault's Physics, when only twenty-two years old, and the notes by him which led to truer and worthier notions of science than the Cartesian philosophy upon which that treatise was based, was an epoch in the philosophical history of England. It extended a knowledge of Newtonian principles and opened the way to further advance. He studied theology, was made deacon, and ordained priest. He was appointed chaplain to Dr. John Moore, Bishop of Norwich. His life was one of constant study of philosophy and theology. In 1704 he was appointed the Boyle lecturer at Cambridge. His lectures were upon "The Being and Attributes of God." In the following year he held the same lectureship, and had for his subject "The Evidences of Natural and Revealed Religion." In 1706 he was made rector of St. Bennet's, Paul's Wharf, London, and soon after a chaplain to Queen Anne. In 1709 he was presented by the Queen to the rectorship of St. James's, Westminster. In 1712 he published "The Scripture Doctrine of the Trinity." His position was that of the Semi-Arians. This work led to a sharp controversy and an inquiry by the upper House of Convocation. In 1719 he was presented by Lord Lechmere to the mastership of Wigston's Hospital,

ELIAS BAYLEY DAYTON

Leicester. The preparation of a translation of Homer's Iliad, with notes and comments, was the work of the closing years of his life. The first twelve books appeared in 1729. Bishop Hoadley says of it: "The translation of Homer, who was Clarke's favourite author, with his corrections, may now be styled accurate; and his notes as few as they are indeed a treasury of grammatical and critical knowledge." Dr. Clarke died on May 17, 1729. His edition of Homer was completed by his son, in 1732. Among his works not already mentioned are:

Letters between Dr. Clarke and Dr. Leibnitz on the Principles of Natural Philosophy and Religion

Exposition of the Church Catechism

Sermons in ten volumes

Letter from Dr. Clarke to Benjamin Hoadley on the proportion of velocity and force in bodies in motion

Caesar's Commentaries, with annotations

Hutchinson's Xenophon.

This work appeared under the title, "Xenophontis Opera Graecae et Latine, cum Notis Variorum." Oxford, 1727-35. It was issued in two volumes of quarto size, and was regarded by scholars as one of the standard editions. It is praised highly by Spelman, Harwood, and other critics. The editor, Thomas Hutchinson, was a well-known classical scholar in England in the first half of the eighteenth century.

Cicero's de Officiis.

What edition was used in Hobart's day is uncertain. An edition of all the works, *cum indicibus et variis lectionibus*, had been published, in ten volumes, by the Clarendon Press at Oxford in 1783. T. Tooley's edition of "De Officiis," "Cato Major," "Laelius," "Paradoxa," "Somnium Scipionis," etc., had been published in 1717, 1729, 1769, etc., at Oxford and London. The text of "De Officiis," edited by Z. Pearce, was frequently published in England from 1745 until a decade or so after 1802. J. M. Heusinger's edition, which appeared first at Brunswick in 1783, and was later reprinted in Oxford, also went through a number of reprintings, to the middle of the nineteenth century. Other editions of "De Officiis" of that period were that edited by H. Homer and published in London in 1791, and a Glasgow

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edition which appeared in 1757 and 1784. In the United States few texts of Cicero seem to have been printed before the nineteenth century, though Benjamin Franklin had already issued an edition of "Cato Major." Probably one of the English publications was imported wherever "De Officiis" was in use in the schools here. Among Hobart's college papers there is an essay on Cicero's Treatise on Friendship.

Gaine and Ten Eyck.

Hugh Gaine was born in Belfast, Ireland, in 1762. He was apprenticed to James MacGee, an excellent printer. When he had mastered every part of the printing art and his apprenticeship was ended, he sailed, as many other young men had done, for New York City. He entered the office of James Parker, publisher of "The New York Gazette," and the best-known printer in the city. The young man was industrious, ambitious, frugal. As soon as he had saved a sufficient sum of money he opened, in 1752, a printing-office of his own. From an advertisement in "The Weekly Post Boy," June 15, 1752, it is known that he had as a partner in the bookselling and stationery business William Weyman, who had been an apprentice to William Bradford, the first printer in the Province of New York. The partnership continued for only a few months, and Mr. Weyman became associated with Mr. Parker in January, 1753. On August 3, 1752, Mr. Gaine issued the first number of "The New York Weekly Mercury." While not immediately successful, for it had the strong competition of Mr. Parker's paper, it made its way into public favour and became a valuable property. The only publication of Mr. Gaine in 1752 was Hutchins's "New York Almanac" for 1753, prepared by a school-master in the city. It was the beginning of a long series, which found as hearty a welcome in many city homes as by the chimney nooks of the farmhouses in the country districts. During 1753 the controversy between the upholders of the Church of England and the Presbyterians, under the leadership of William Livingston, William Smith, and John Morin Scott, was at an acute stage. It centred around the provisions of the charter for the new college to be established in the city. Weekly, both parties had long and abusive articles in the papers of the day. Mr. Gaine, who had given his allegiance to the Church, opened the columns of the "Mercury" to the "friends of the Church," as they were

ELIAS BAYLEY DAYTON

called, and was reluctant to admit the writings of their opponents. Finally, smarting under a fierce attack and charge of unfairness, he agreed to publish the essays and sarcasm that had the general title of "The Watch Tower," and succeeded "The Independent Reflector."

Mr. Gaine's business grew largely, and his publications were many and important. He also printed some of the official documents of the province. At the approach of the Revolution he seems to have wavered between loyalty and advocacy of the measures for independence. His paper was neutral, notwithstanding strong pressure from both sides. When the city was occupied by the British in 1776, he removed a part of his presses and types to Newark, and there issued, from September 21 to November 21, "The New York Gazette," which was fully patriotic. At the same time he continued the edition printed in New York, which remained neutral. Mr. Gaine returned to New York in December, 1776, and appears to have solved the problem of his allegiance, for he became a strong partisan of Great Britain. No paper exulted more over British victories or printed items which belittled the Continental Army and its leaders. With the exception of a few ardent patriots, the politic printer retained the respect of every one. After the war, the sign over his well-known shop in Hanover Square, the Bible and Crown, was changed by the removal of the crown. Henceforth his imprint was: "Published by Hugh Gaine at the Bible in Hanover Square." Upon the evacuation of New York by the British in November, 1783, Mr. Gaine ceased the publication of the "Mercury," which he had maintained with ability for fifty-one years. He then confined himself to the importation of books, stationery, and the publishing of Bibles, Prayer Books, and other standard works. The first American edition of "Robinson Crusoe" came from his press. The first edition of the Ordinal appeared in 1790. The second Standard Prayer Book appeared in 1792. Both are typographically excellent.

About 1793 Philip Ten Eyck was admitted as a partner. He belonged to an old family long settled on Long Island and in the vicinity of Albany. He seems to have lacked the discretion of the senior partner. Desiring to increase their capital, the new firm became largely interested in a lottery scheme managed, it is understood, by Mr. Ten Eyck. Upon its failure Mr. Gaine's fortune was swept away. The firm struggled on under embarrassment until, in 1800, it with-

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drew from printing. In the following year it was succeeded by Ming & Young.

The last book upon which the imprint of Gaine & Ten Eyck appears is Dunse's edition of the Holy Bible, issued in 1801. Mr. Gaine died in April, 1807, and was buried in his vault in Trinity Church-yard. From 1792 to 1807 he was a vestryman of Trinity Church. Mr. Gaine married Sarah Robbins in 1759. Their children were: John R., a young man of great promise, who had been entered at King's College in 1774, but could not graduate, as the college was closed during the Revolution. He died on May 1, 1787. Elizabeth, who married on May 21, 1803, Dr. John Kemp, professor of mathematics in Columbia College. Ann, who died unmarried in 1845. Mr. Gaine married for his second wife, Mrs. Cornelia Wallace. She died October 1, 1811. Their children were: Cornelia, who married April 17, 1790, Anthony A. Rutgers. She died in 1819. Sarah, who married Herman F. Rutgers November 21, 1795.

This letter from his granddaughter, Mrs. Wickham, published in vol. v, p. 182, of Barrett's "Old Merchants of New York," gives interesting details of the old publisher and his family:

Grand Rapids, Jan. 7, 1864.

WALTER BARRETT, ESQ.

SIR: I am reading, with deep interest, the "Old Merchants of New York." Have read the second volume, in which you mention my beloved grandfather, Hugh Gaine, also his friend, Mr. McCormick. This has carried me back to the days of my childhood, and I cannot refrain from addressing you on this subject. I have a general knowledge of almost all you have referred to, and a personal acquaintance with a large number of the families you mention. You have made a few mistakes, but have been generally accurate, I think. The name of Bishop Moore was Benjamin, not Samuel. He was my grandfather's intimate friend. You rightly state the fact of a vestryman of Trinity Church desired a man's position. My grandfather was also a governor of the hospital in New York as long as he lived, which was until April 25, 1807. Another mistake is Mrs. Pursell's age. She was married when I was a little girl—a companion of her niece, Almy Hicks. I was born 1791—you state she was born 1799. You have a wrong figure.

My father, Anthony A. Rutgers, as well as my grandfather, were

ELIAS BAYLEY DAYTON

both original subscribers to the Tontine. My father's nominee is yet living—Miss Sarah Roberts—and as she, with my old friend, Mr. George Rogers, have the right letter, they may be in the No. 7—an old maid and bachelor, both older than I am. My grandfather's nominee, Gov. Ogden, died some years since. As I was born in Pearl street, and brought up in my grandfather's family (my father's business being in the West Indies), I have a distinct recollection of our neighbors in both Pearl and Wall streets. Our nearest, Hull & Brown, druggists, and James Farquhar, wine merchants; Berry & Rogers, father of George (the store was in Pearl street, although the dwelling was in Beaver street), Bibby & Rutgers, auctioneers, opposite; Mr. McCormick, Mr. Danbury, John Jones, wine merchant, Mr. Buchanan, Mrs. White (whose daughter, Charlotte, was a belle at that time), in Wall street. The Winthrops and Delafields also had handsome dwellings there. Such a crowd of memories rush to my mind that I am almost bewildered, and must adopt some method to give you information.

First, my reverend grandfather claims my attention. He was born in Belfast, Ireland; came to America, was employed by Mr. Parker, then King's printer; succeeded him in business; married a Miss Robbins, sister of Mrs. Miner, whose husband and son were booksellers (their parents had a farm corner of Broadway and Maiden Lane, where the Howard House was built); lost his wife, leaving a son and two daughters; then married a Widow Wallace, who was a descendant of Rif Van Doon, who was the mother of my mother and aunt, both of whom married brothers, Anthony and Herman Rutgers. Nicholas G., so long President of the Mutual Insurance Company, was another brother. There were sons of Anthony Rutgers, who married Gertrude, daughter of Nicholas Gouverneur, of Newark, N. J. Both my grandfathers were considered among the wealthiest inhabitants of New York. Grandpapa Rutgers owned the property where Franklin street now is, then Sugarloaf, from a large sugar-house then located there. Old Mr. Lispenard, father of Leonard and Anthony, used to weep over me when a child, and tell me how my father had been defrauded. So it was with Grandpapa Gaine. \$80,000 were paid to clear the estate of debt, when the old gentleman knew of only \$14,000, for which he had become security for his partner, Philip Ten Eyck, as manager of a lottery, but the notes of

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the firm had been given without his knowledge. His partner was a well-meaning man, but easily influenced—was more sinned against than sinning. When dear grandpapa retired from business, Alderman Ten Eyck married into the Beekman family, kept open house, and ruined himself as well as his confiding partner.

We had left Pearl street and taken a house in Greenwich, owned by Captain Cosberry, under the same roof with Mr. Rossier, opposite a long, low building, used as a circus, where Captain Harriet afterwards built; also, Isaac, Moses and Abraham Fernerhosne. On our side were Robinson & Hartshorn, Jonathan Townsend, and Mr. Holthausin. This year (1799) our illustrious Washington died. My father, from the bursting of a gun in his hand, on his voyage from Curaçoa to New York, bringing on lockjaw, died at Bermuda, when I, the oldest, was eight years old; my youngest sister was born after his death. Then came to my beloved grandfather's knowledge the state of his affairs; we moved to a small house he had built, corner of Greenwich and Desbrosses streets, which he had rented from his old friend the father of Mrs. Overing and Mrs. Hunter. This was made ground; he had filled up to Gaines' dock; there this old man died, esteemed by all who knew him. When neighbor to Rossier & Roulet, I became attached to the lovely daughters of Mr. Roulet, who are still my valued friends; they are living at Basle, Switzerland—the youngest is widow of Isaac Iselin of the firm of De Rham & Iselin, whose sons, John and Adrien, are now in New York. When in affluence they resided near the Bowling Green, in a house built by Henry White, where Melin Moreau was their guest when the general returned to France.

I am surprised to see how I have scribbled to a stranger, and have not written half I intended. I fear this is hardly legible. I seldom write as much, but have been borne away by the remembrance of Auld Lang Syne. The days of childhood are present with me—my school-mates—Le Roys, Edgars, Livingstons, Schermerhorns, Van Horns, Clarksons, Lennox, Douglas, Bleeckers, etc.—too many to enumerate—at the best school in New York, Mr. Priest's.

I cannot conclude without telling you something of my husband, Thomas Wickham, of Newport, R. I., to whom I was united in Saint John's Church, Varick street, in 1809. My husband was a shipping merchant in Front street, doing a very prosperous business to Havana,

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owning a number of vessels, until the embargo stopped it, ruined us and drove us from the city. His bookkeeper was a venerable man, father of Rev. Dr. Wyatt, of Baltimore. His clerk, Thomas Breese, afterwards Purser in the navy; a son of his, Randolph Breese, is now a Lieutenant in the Navy. I will not tax your time or my strength longer; but could tell you much more if I could see you. The present generation are rapidly passing away—in a few years there will be none left. I am the last of my family; and nearly seventy-three, write without spectacles, have the use of my limbs, my faculties not impaired; have had an eventful life, but have very much to be thankful for. If you think this worthy of notice, I will answer any inquiries you may wish to make. I shall continue to read what you may publish with undiminished interest, and identify myself with much that has passed away forever. Wishing you success in your researches.

Yours truly,

C. M. WICKHAM.

In 1902 the Journals of Hugh Gaine, kept during the Revolution, were edited by Paul Leicester Ford. He added a life and full bibliography.

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[FROM SETH HART]

Hempstead 6th Nov^r. 1803.

DEAR SIR,

I TOLD Bp. Moore your objections against preaching at North Hempstead, he tho't, as I do, that there would be no impropriety in your preaching & as I wish'd you to do it I determined to call on you on Saturday & urge it upon you, but being engaged at Greenwich till after 9 o'cl^k & much business to do in town before the stage hour I could not. I must now depend on you for that service, unless you will take it upon yourself to write to M^r Wilkins, as at my request, to solicit the favour of him & engage him to do it. Or I shall thank Doc^t Beach, M^r Jones or M^r Harriss to do it. The burden of seeing it done is on your shoulders & I hope you will bear it without murmuring. I call'd on M^r Ireland on Saturday to tell him I must calculate on his preaching at Hempstead, when he absolutely refused. I shall now write M^r White to prepare himself, tho' I know he will be better pleased if some other gentleman will do it. I shall therefore write B^r Clark also an invitation to preach here, but perhaps they will all follow B^r I^s example. I think therefore you will do well to persuade some gentleman in town to accompany you with a sermon in his Pocket.

I am, Sir, most sincerely

Your friend & Brother

REV.^d J. H. HOBART

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ANNOTATIONS

Isaac Wilkins.

For notice see Volume II, page 308.

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Abraham Beach.

See sketch which precedes his letter of May 16, 1827.

Cave Jones.

See sketch which precedes his undated letter of 1805.

William Harris.

See sketch which precedes his report of October, 1804.

John Ireland.

For sketch see page 74.

Calvin White.

Calvin, the seventh child and fifth son of Moses and Huldah (Knowles) White, was born at Middletown Upper Houses, now Cromwell, Connecticut, on December 17, 1762, and baptized two days later. He received his preliminary education in his native parish, and was graduated from Yale College in 1786. He studied theology, and was ordained in 1789. In 1791 he was installed as pastor of the Presbyterian Church at Hanover, New Jersey. There he came under the influence of the Rev. Dr. Uzal Ogden and other Churchmen of strong convictions. Further study and reflection led him to become a candidate for holy orders in the Diocese of Connecticut. On June 28, 1798, Mr. White was made deacon in St. John's Church, Stratfield, now Bridgeport, Connecticut, by the Rt. Rev. Dr. Jarvis. The Bishop records that in addition to the testimonial from the Standing Committee of the Diocese and his own personal knowledge of him, the candidate was "recommended by the Rector, assistant minister and vestry of the Church in Newark, and by the Rev. Mr. Croes and Col. Samuel Ogden of the State of New Jersey." Mr. White became assistant to the venerable Dr. Dibblee of St. John's, Stamford, with special charge of the chapel at Horseneck, now Greenwich. Upon the death of the rector on May 9, 1799, in his eighty-fourth year, Mr. White took charge of the parish. After an incumbency of thirty-five years in Christ Church, Middletown, Bishop Jarvis determined to give up the care of a parish. He resigned in the fall of 1799, and removed to Cheshire. Among those favourably considered for that important parish was Mr. White. Dr. Stephen Rannev, in a letter

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to his daughter, says: "Mr. White exhibited at the Church to-day & is talked of as being settled here, he had however come up to try & be tried, there were a great number of his old Parishioners at Church, Mr. Coe was one & attended all day. Capt. I. Wetmore is not very well but made out to get to Church & say Amen. I was myself at Church with Etty. you must judge for yourself about his Oratory or Divinity when you come home, as I pretend not to judge about the latter, and as to the former I shall suspend my opinion for another time." [*Middletown Upper Houses*, p. 728.] Mr. White was called as rector, and commenced his work in August, 1799. He appears to have been a good preacher and reader of the service, and to have had the esteem of at least a portion of the congregation. His departure was sudden. His last service, it is stated, was in July, 1800, when he left the Church and town without letting any vestryman or parishioner know the reason of his action. He became rector of St. John's Church, Stamford, where he remained in peace and happiness until November, 1802. He then accepted the rectorship of Grace Church, Jamaica, vacant by the resignation of the Rev. Elijah Dunham Rattoone in June of that year. He sent this characteristic note to the vestry:

GENTLEMEN: My acceptance of the rectorship of Grace church must be on the following conditions: By five hundred dollars per year paid in half yearly payments; and, the use of the glebe, together with the time of a servant above nine years of age, for the first six months. I am unacquainted with the expense of living at Jamaica, and if it should be more than I now expect, after a year's service, I shall expect an augmentation.

With sentiments of respect,

C. WHITE.

He officiated on Christmas Day, 1802, for which he received six pounds. He appears to have entered upon his duties early in 1803, but was not inducted until July 21, 1803. An account of the induction has already been given on page 248.

Mr. White was a learned man, with an original style in sermons and ordinary conversation. He seems to have been admired for his ability, but failed to obtain the regard of the people. In the summer of 1804 this formal complaint was made to the vestry: "August 22. Mr. White neglects visiting his people in a friendly way and more so in vis-

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iting the sick. There are three or four families within a mile of the parsonage that have not been able to attend Church since last winter. He may inquire of Mark Disosway and John Skidmore the Collectors." On the other hand there appears to have been neglect of the comfort of Mr. White and his family. He complained earlier in the same year "that his house is out of repair, leaks very much and smokes considerably." The vestry was unwilling to purchase a new parsonage while prices were so high, "but Mr. Smith is to inquire what places are for sale and know the lowest prices." Mr. White left Jamaica in the same abrupt manner as he had Middletown, late in August, 1804. Henry Onderdonk, Jr., the historian of the parish, says that "the vestry were displeased at his alleged want of candour." The venerable and beloved Dr. Richard Mansfield, after an incumbency of more than fifty years in Christ Church, Derby, Connecticut, and acting as missionary in all the surrounding region, found himself unequal in his eightieth year to the full discharge of his duties. An assistant was sought for him who would be both capable and sympathetic, and who would be faithful, earnest, and energetic. In the fall of 1804 Mr. White was asked to accept the position. Here he found full scope for his pastoral gifts. His learning and ability were appreciated, and he had the love and esteem of the people. Mr. White was faithful and the parish and churches in the vicinity grew, as the records prove. For Dr. Hobart, Mr. White had a very great admiration and affection. Dr. McVickar's diligence found a small package of letters from the assistant at Derby, which are here given with the comments made on them, as illustrating the character of this country parson, and also for the light they throw on Hobart's character.

We quote from page 240 of McVickar's "Professional Years: " "As a specimen we select, if that term may be applied to a random choice, a few letters, from a humble country clergyman, whose quaintness, learning, and good-heartedness, cast a sunbeam upon poverty itself, and lead us to pity more than condemn the doctrinal errors in which he seems finally to have rested. The following he writes after a visit he paid to New York, in which Mr. Hobart's house was his home.

Derby, June 15th, 1805.

REV. AND DEAR SIR,

As you dare preach and publish the distinguishing doctrines and prac-

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tices of the apostolic Church, please to favour the world with something upon the nature of baptism. A mistake on this point has filled the world with confusion. Is not Christian baptism the administration of *water* by a minister of CHRIST in the name of the *Sacred Three*? Are not these *three* things essential to Christian baptism? Again, Is baptism and the priestly character *indelible*, as maintained by some?

I gladly hear of your zeal and the prosperity of your Church.

Local circumstances, and turnpike contentions have completely divided my parish. I think of Newark. What shall a poor clergyman do with four or five children? *Did not Paul make tents?*

My respects and friendship to Mrs. Hobart and her blessed sister.

Your friend and brother in the kingdom

and patience of JESUS CHRIST,

C. W.

P.S. This is by the hand of Mrs. W. in her way to Newark.

“From the early opinions of his parish of Derby, we may conclude a Churchman was not quite at home in it. About sixty years before (viz. in 1744) they had passed a town law, ‘putting out of commission all justices of the peace who should conform to the Church of England.’

Derby, May 6th, 1806.

REV. AND DEAR SIR,

You see I remain in Derby; there has not yet any opening presented itself to my advantage, consistent with a sacred regard to my ordination vows. Necessity may finally compel me to relinquish my profession—necessity, which made David eat the shew-bread and was guiltless, though Saul was condemned for offering sacrifice, notwithstanding necessitous circumstances put in their anxious and complainant plea.

My life has been but a chapter of blunders and disappointments—if I am not disappointed at the close of life’s journey I shall be happy. As to my worldly prospects, I see no relief at present. My family consists of five children and a wife, *εν γαστρι εχονσα*, for the support of whom, for the last year and a half, I have received less than 300 dollars. Sir, I have expressed my circumstances more freely to you

SETH HART

because you have shown that you are possessed of *bowels of compassion*, which are not the inheritance of every brother clergyman.

I close this, happy in your friendship, and trusting in that good Providence by which men live.

Yours most cordially,

C. W.

P.S. If Lawrence on *Invalid Baptism* is not to be reprinted I wish you to obtain a set for me.

Derby, July 15th, 1806.

DEAR SIR,

No man can respect the talents of Mr. Hobart more than I do—no man can love him more ardently but, in company with Bishop Horsley, has he not given too much support to the Bangorian doctrine of *sincerity*?

Bishop W's doctrine of necessity I would send as a missionary to some desolate island, full of distrustful fears and suppositions, far out of the precincts of the Divine promise. I venerate Bishop W. as a priest of the most high God, but I reflect upon his doctrine of necessity with a high degree of dissent. Necessity justified David in eating the shew-bread, but *necessity never made a priest*.

Again, Is there not an *incongruity* in clothing a man with authority to minister in holy things of the altar who is not a partaker of the altar—that is, who is not a member of the Church. Were there any uncircumcised priests in the Jewish Church, even in the wilderness? But if the laity cannot be cured of this awful malady, I most fervently pray that no man be recommended for holy orders who has not been episcopally baptised. Let the clergy, at least, be *members of the Church*—*fieri non debet, factum valet*, NEGATUR. It was *not lawful* for Ammi Rogers to forge a certificate, yet, *when done*, it was *valid*. It was wrong for Herod to kill John the Baptist, but, when done, it was a *good thing, badly done*.

My situation is as I write last, excepting that I have an infant son whose name is CHANDLER; I thought to have added *Hobart*, but as I am not probably out of the chapter, by two or three verses, I omitted it for future consideration.

Your ever much obliged,

C. W.

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P.S. In reply to your logical reasoning about the injustice of my paying postage, I only say, at that time I had a shilling in my pocket, and I thought I would follow a good example, and do as I would be done by; I defy even a D.D. to prove this *unjust* by any *just* syllogism. But if you will promise to say no more about *trouble* and *thanks*, I will promise, for the future, to save my shilling.

Derby, December 9th, 1806.

DEAR SIR,

WHEN you write, please to inform me of Mrs. Hobart's health, and whether Mrs. Dayton is yet living. You will please to indulge a sympathetic anxiety in those concerns in which you appeared so feelingly alive when I was at your house. Will you forgive a meddling brother for just saying, that if you *will* open every avenue of your soul to every touch of family affliction, you will die a martyr to your sensibility, and sacrifice upon the altar of domestic concern those talents which ought to be ever burning in the temple of God. Stoical apathy—modern insensibility, is no part of my creed; cool philosophism, milk-and-water Christianity, is no part of my religion. But, Sir, do you know that you neither ate nor drank during the twenty-four hours that I was in your house?

My affairs remain as before; what method I can adopt to support my family is at present to me unknown. As to the Church, it is matter of no consequence where I am; it is very little I can do for it or against it. The present aspect of things is awfully alarming. My only support is the never failing promise of him who is 'faithful and true.' To *faith* in his promise, I hope to me may also be granted the *patience* of the saints. I believe that the spirit and sufferings of God's people in every age are remarkably delineated in that part of God's blessed book called the Psalms. God grant, my dear brother, that you may hold fast the testimony of JESUS.

Your friend and servant,

C. W.

"The author is tempted to add one more letter, as throwing new light on Mr. Hobart's kindness of heart and habits of life. Necessity, it seems, had forced this poor scholar to part with his books; his friend became the purchaser, a cover, it would seem, to his benevolence.

SETH HART

Derby, January 20th, 1807.

REV. AND DEAR SIR,

YOURS of December 26th and January 10th came safe to hand, the first enclosing fifty, the second forty dollars. When I was in New-York you paid me fifty, making 140 dollars; this makes the *gratuitous* balance in my favour too great. Permit me to rectify it *thus*—all my books in your possession shall become your property, on the condition that you send me, when I request, a copy of all your publications; then my thanks shall close all this business.

‘The burden,’ you say, ‘of the new year;’ God grant it may not continue with you to the end of the year. How is it possible, short of the life of a patriarch, to read, write, &c. &c. &c., when your time is at every one’s disposal. Would it not be more comfortable for you, Sir, to receive company only on one day of every week, or else let your congregation be satisfied with a new year’s visit. *As much* time as a Clergyman is robbed of by the self-gratifying unmeaning visits of his parishioners, *so much* real loss does the Church suffer. I know it is difficult to change customs and break habits, they are the leopard’s spot, and the Ethiopian’s skin. This you may call preaching, if you please. It is *well meant*, if not *well expressed*, and I know that *sincerity* goes a great way with Dr. Hobart.

Dear Sir, confident that the purest motives govern all intercourse with every man, I shall ever consider it as a valuable ingredient in that portion of happiness allotted to me by Providence, that I am placed in the circle of your acquaintance. Your most sincere

C. W.

“If the reader will bear in mind the initials of this humble but pure-minded man, a few further letters, some years hence, will give the melancholy conclusion of his story.”

In addition to clerical work Mr. White found, while in charge at Derby, time for reading and studying. The gradual change of his theological views and advance from advocacy of the supremacy of the people in religion to acknowledgement of the supremacy of the Pope may be partially traced in these “further letters” alluded to by Dr. McVickar, who says, page 389:

“The following desponding letters recall the name of one (Rev. C. W.) whose fortunes have already been noted as below his merits.

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They may seem, and probably are out of place amid the high questions of church policy and official duty, into which our narrative has run; but such is life, and such must be its picture. They were besides, too, promised to the reader, (page 243,) as completing a picture, not without its melancholy interest as that of a poor, humble, right-hearted, wrong-headed country clergyman. His children were now old enough, it seems, to make him feel doubly the pressure of poverty. The following was soliciting aid from a society for the education of a son.

Derby, February 13th, 1815.

REV. AND DEAR SIR,

It would be ingratitude in me to doubt your friendship. I have no claim upon the clemency of the Society, no plea but indigence. I know too, that as their benevolence cannot be infinite it must have its boundaries, its longitude and its latitude. But I know, Sir, that the Society has supported two boys, at the Cheshire Academy, whose father is not a resident in your State, and the latchets of whose shoes are worth more than my cassock and band. But they have a right to do what they will with their own. My application in favour of my oldest son was made when I was a resident in your State: perhaps, if I had had that persevering address, so essential in the affairs of this world, I might have obtained my request; but I have a decided aversion to repeating a request on *human* clemency, it bears the aspect of demand. I now expect no favour from that quarter. 'Whatever is, is right,' says Pope; and a greater than Pope says, '*Be careful for nothing.*'

The more I read the Scriptures, and note the progress of the things of this world, the more illustrious appears the doctrine of the Divine JESUS, 'My kingdom is not of this world.'

Yours affectionately,
C. W.

Derby, October 21st, 1815.

RIGHT REV. AND DEAR SIR,

I AM much obliged to you for ten dollars enclosed in yours of the 12th instant. I am satisfied; I never troubled myself about the books, and never meant to give you any trouble, although ten dollars is more than, probably, they will ever be worth to you.

SETH HART

That 'all things shall work together for good to them that love God,' is apostolic theology; whether I am comprehended in this blessing is more than I know.

With all due respect, yours,

C. W.

"To close this piteous story, the last letter lighted upon from him is as follows; bearing in its hand-writing somewhat of the feebleness of age. May we not add, too, in its inconclusive reasoning.

Derby, December 9th, 1818.

RIGHT REV. SIR,

It is with diffidence I make this communication after a laborious investigation, availing myself both of Protestant and Roman Catholic writers and correspondents. I think that St. Peter held an *apostolic supremacy*—that the Roman Catholic Church is a *Church of CHRIST*, holding a *valid* priesthood—and, that she is not the *Anti-Christ* spoken of by the beloved Apostle. Whether the Pope of Rome has an exclusive right to St. Peter's keys, is a question upon which darkness and light has alternately rested, as I have turned over the pages of Roman Catholic and Protestant writers.

Thus, as a son to a father, have I unbosomed the sentiments of my heart, nothing doubting but they will be received with that impartial charity, and paternal tenderness of heart, which the Christian verity teaches us is the inheritance of every *Father in God*. If holding these opinions is inconsistent with my holding a peaceful stand upon *Protestant ground*, I can retire in peace, unwilling to give my bishop or brethren a moment's discomposure—my importance in the Church is not worth it—only asking the blessedness of sitting under mine own vine and mine own fig-tree, disturbing no man, and by none disturbed. I repose my concern upon your paternal bosom, waiting for a reply.

Right Rev. Sir,

Yours most obediently,

C. W."

Mr. White's letter was evidently not made known by the Bishop to others, although he had already had the unhappy experience of receiving similar missives from two clergymen of prominence and

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great talent. Upon the day of his departure for Europe in the summer of 1816, the Rev. Dr. John Kewley had placed in the hands of Bishop Hobart a letter in which he announced his return to the Church of his youth and early manhood, the holy Roman Church. Dr. Kewley had been for nearly twenty years an honoured priest of the American Church in Maryland, as rector of Christ Church, Middletown, Connecticut, and as the first rector of St. George's, New York City. The announcement took every one by surprise. When it was followed, in a few months, by the declaration of the Rev. Virgil Horace Barber of Fairfield, whose scholastic attainments were remarkable, there was consternation as well as amazement. What influence was brought to bear upon the polished city rector, the absorbed student, and the country parson probably never will be known. With the defection of the Rev. Daniel Barber, father of the Rev. Virgil Horace Barber, the secessions to Rome at that period ceased. In 1820 Mr. White publicly announced his submission to the Roman Church. He ceased to officiate, but remained in the parsonage house. No action was then taken for his displacement from the ministry. Three years later Bishop Brownell consulted with Bishop Hobart on the subject. In the mean time Dr. Croswell wrote to the Bishop of New York that Mr. White had approached some of the younger clergy and candidates, but without impairing their allegiance. Finally in 1823 Calvin White was displaced from the ministry. He still continued to live in the parsonage house, and was the friend and companion of his old parishioners. None of the family followed him.

In connection with this latter part of Calvin White's life, these two extracts from the Diocesan Journals may be given :

“The Rev. Calvin White, with the consent of the Parish of Derby, has resigned his station as assistant minister there; and having given my official assent to the dissolution of the connexion that Parish is now vacant.” [*Bishop's Address*, 1820, *Journal*, 1820, *p.* 8.]

“The Rev. Calvin White having embraced sentiments of religion and ecclesiastical government, differing from these of the Protestant Episcopal Church, has declared to me (in writing) his renunciation of the ministry in the said Church, and his design not to officiate in future in any of the offices thereof. Pursuant therefore to the provision of the 7th Canon passed in the General Convention in the year 1820, it becomes my duty to declare that the said Calvin White is suspended

SETH HART

from the exercise of any ministerial office in the Protestant Episcopal Church of the United States of America. Much of the pain which this act of discipline would otherwise have occasioned, has been avoided by the spirit of accommodation manifested by the Rev. Mr. White in placing his case under the canon above referred to instead of leaving it to the operation of the 26th and 27th canons of the year 1808, thus making his suspension his own act." [*Bishop's Address*, 1823, *Journals*, 1822, 1823, 1824, *p.* 19.]

Calvin White died March 21, 1853, in his ninety-first year. He had married, in 1792, Phebe, a daughter of Captain Nathan and Rachel Camp of Newark, New Jersey. Mrs. White died November 23, 1826, in the fifty-sixth year of her age. Their children were:

ROBERT, born December 1, 1792; died January 12, 1856. He married Hannah Gibbs.

SARAH, born April 19, 1794; died September 2, 1856; unmarried.

RICHARD MANSFIELD, born May 26, 1797; died January 19, 1849. He married Ann Eliza Tousey.

MOSES, born April 11, 1799. He married Margaret Palmer.

CARLETON, born February 20, 1801. He married Judith C. Miller.

A son who died in infancy.

CHANDLER, born June 14, 1806. He married Ann Matilda Miller.

MANDENBROUGH, born March 6, 1810. He married Clarissa Jones.

GEORGE BERKELEY, born July 7, 1814. He married Clara Miller.

In 1827 Mr. White married Mrs. Jane Mandenbrough of St. Martin Island, West Indies, who survived him, and died October 18, 1863. This appreciative notice appeared soon after his death in the "New Haven Palladium:" "After withdrawing from the Episcopal Church he remained in the parsonage house until the day of his death; although somewhat more than a quarter of a century ago in the uninfluenced exercise of his own judgment he adopted the Roman Catholic Faith. . . .

"He was a devoted and accomplished scholar and one of the few who loved and mastered the Hebrew tongue. . . .

"Throughout his long life, Mr. White was honoured and beloved by all who knew him. . . .

"Mr. White preserved his faculties and his health perfectly. Until a few weeks before his death, he was as mentally capable as any of

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his sons, and carried himself as erect as any one of his grandsons, and was as light hearted and simple minded as any of his grandchildren. His funeral took place from the house in which he lived for half a century. High Mass was performed at the Roman Catholic Church in Birmingham near Derby, where the funeral services took place, but he was interred in the old Episcopal burying ground in the latter place. Of such as he may it truly be said, '*requiescat in pace.*'"

Richard Grant White, a Shakespearian scholar, critic, and author, was a grandson of Mr. White.

Abraham Lynsen Clarke.

For notice see page 199.

FREDERIC BEASLEY

FREDERIC, a son of John and Elizabeth (Blount) Beasley, was born in 1777, near Edenton, North Carolina. His early education was received at home and in the schools of his native town. He entered the College of New Jersey in 1793, took a high rank in the class, and was graduated with special honours in 1797. He served as tutor in his Alma Mater from 1798 to 1800. While in college the intimacy with Mr. Hobart began, which grew with their growth, a tender and true affection for each other. In 1800 Mr. Beasley became lay reader at Christ Church, New Brunswick, New Jersey. He continued his studies while doing parish work. He was made deacon by the Rt. Rev. Dr. White on August 21, 1801. In September he was elected rector of St. John's Church, Elizabeth Town. This was a very important parish, and among the members were many men recognized as leaders in the State as well as in the Church. He had hardly been able to commence his work when he was asked by the vestry of St. Peter's Church, Albany, New York, to consider the rectorship of that ancient parish, vacant by the death of that true missionary and tireless worker, Thomas Ellison.

Mr. Beasley went to Albany, had consultations with the wardens and other members of the parish, and finally accepted. As the old church which stood in the centre of State Street, immediately in front of the fort of Albany, had been taken down in 1802, and the new church on the corner of State and Lodge Streets would not be ready for use until the summer of 1803, it was agreed that Mr. Beasley should commence his duties in June, 1803. It was under these circumstances that he fulfilled his obligations to St. John's Church for nearly a year. He was thoroughly efficient, and his sermons showed both thought and study. As a pastor, he was very well liked. Removing to Albany, he supervised the arrangements for the opening and consecration of the new church building, which was considered remarkably "chaste and elegant," to use a favourite expression of the period. The consecration service on October 4, 1803, was in connection with the Convention of the Diocese and the ordination of the Rev. Davenport Phelps, the self-denying missionary in the remote parts of western New York. Here, for six years, Mr. Beasley was happy and useful. The congregation was responsive to every appeal he made. He put in motion agen-

HOBART CORRESPONDENCE

cies for the more efficient working of the parish, and interested himself in missionary extension, and in every way developed the latent spiritual resources of that part of the state. In another connection his letters in vindication of the doctrine and administration of the Church in answer to those of the Rev. Dr. Linn, maintaining the Presbyterian view, have been noticed. They were written with good temper, with a firm grasp of the subject, and in a style at once lucid and attractive. In August, 1809, he reluctantly gave up his rectorship and accepted an invitation to become colleague to the Rev. Dr. Bend, in St. Paul's Church, Baltimore, Maryland. The condition of Mr. Beasley's voice was one of the reasons which urged him to seek a milder climate. He was very cordially received, and found the position a very congenial one. In July, 1813, he resigned, as his health was so poor that the fatigue of parochial duty was too much for his strength. He was made provost of the University of Pennsylvania, that noble foundation of Dr. Franklin and other far-seeing men of Philadelphia. Dr. Beasley was fitted for such an office in every way, as his tastes were those of a thinker and student. His influence on the faculty and the young men in the institution was very beneficial. He lived on terms of greatest friendship with the bishop and clergy, and often preached in churches of the city and surrounding towns. His merit was recognized by the diocese, and he was placed in positions of responsibility and trust. His choice as preacher at the consecration of Dr. Chase in February, 1819, shows the high regard in which he was held. "The Sermon," says Bishop Chase, in an unpublished letter, "was most excellent, thoroughly Protestant, full of warnings against bloody Rome." It was never published. A change in the charter of the university in 1827 led to a reorganization, and Dr. Beasley with other professors severed their relations with it. He was requested to settle in Louisville, Kentucky, but although he made an extended visit, he determined to remain in the north. In 1829 he was proposed as rector of St. John's Church, Elizabeth Town, but was not elected, the Rev. Birdsey G. Noble being chosen. Soon after, he was made rector of St. Michael's Church, Trenton, New Jersey. The same energy and ability were apparent here as in the other parishes he had served. But his constitution had been undermined, and he found that his physical sufferings were too great to permit him to continue the duties of a parish priest. In 1836 he removed to Elizabeth Town. It was familiar to him from his youth.

FREDERIC BEASLEY

Here he had married, in 1803, Susan W., the daughter of General Jonathan Dayton, who lived only a little more than a year. Here also he had married Maria, a daughter of General Williamson, who died July 2, 1852. In this pleasant town, among friends and connections, he spent nine years in quiet contemplation, in philosophic research, and in the enjoyment of a happy home. He died November 1, 1845, in the sixty-eighth year of his age. One of his sons, the Hon. Morris W. Beasley, attained great eminence as a lawyer, was chief justice of New Jersey, and died about the year 1900. As a writer Dr. Beasley published several sermons for occasions. His chief work is, "A Search of Truth in the Science of the Human Mind." 1822. He was editor of the two volumes of Sermons by the Rev. President Samuel Stanhope Smith, and prepared the Memoir prefixed to them. Of his literary life, one of the best literary critics of his time, the Hon. Charles King, president of Columbia College, says, in volume v of Sprague's "Annals," page 480 :

"His acquirements in literature were very considerable, and in these pursuits, indeed, was his chief delight, not to say occupation. His temper was eminently hopeful and cheerful, and, though living in retirement, and without any official connection with the world around, he yet kept his sympathies alive, and his interest fresh and earnest, in passing events, as well political as in the graver interests of morals, religion, and learning. In politics indeed, he was a most amiable optimist. With a warm and intelligent love of country, he always could find a bright side to what others considered more gloomily, and always hoped for the best. In Church matters, perhaps he did not quite maintain that equanimity, and suffered himself to be disturbed occasionally by the polemics stirred up on the publication of the Oxford Tracts; but it was not in his nature to dwell upon the disagreeable, and he always found consolation in hopes and plans of improved literary and educational enterprises.

"One of these plans often discussed between us was the establishment of a New York Quarterly Review ; and he could never be made to doubt that complete success, and great public benefit, would result from such an enterprise, nor that ample stores of scholarship, of practical writing, and accurate and comprehensive information, could be easily enlisted in its support. His own taste and habit of thought and investigation lay in that direction, and to the last, I believe, he con-

HOBART CORRESPONDENCE

tinued to hope for a connection with such a work." His intimate friend, Dr. George B. Wood of Philadelphia, says of his character and personality: "One of his most characteristic mental traits was a strong conscientiousness, which never permitted him, from considerations of prudence or policy, or from any other cause, to deviate from what he thought right in conduct or opinion. When he had made up his own mind as to his duty in any conjuncture, or as to the truth in any question of science, morals, or religion, I never knew him to be withheld, by apprehension of the consequences, from acting in accordance with the former, or freely expressing his convictions in relation to the latter. He was eminently both an honest and morally courageous man.

"He had, too, a remarkable simplicity of character, which caused him to judge of others through himself, and seemed to render the conception of duplicity or false profession in those with whom he had intercourse, impossible, until after repeated experience had taught him otherwise. This quality of mind, while it rendered compliance with his convictions of duty and truth more easy, as it concealed from him in some degree the unpleasant consequences which might result, laid him open to imposition, and exposed him occasionally to some inconvenience, especially in the management of the young people under his care, who sometimes took a mischievous or malicious pleasure in misleading him. He was naturally indignant, when undeceived; but it was never difficult, by fair professions, to regain his good opinion, or at least his good will; as his own sense of truth seemed uncomfortable when he saw the principle violated in others, and he was glad to seek refuge in truthfulness once more.

"His love of truth was evinced in abstract inquiry, as well as in the affairs of life. Convinced from a close examination of the works of some distinguished metaphysicians, that they had misinterpreted the writings of Locke, and based false theories on this misrepresentation, he stoutly maintained the cause of that eminent philosopher, and both in conversation and professional teaching, as well as in his writings, defended him against the imputations of unsoundness, to which the supposed tendency of his theories had given rise. His views upon this point may be seen in his metaphysical work called 'A Search of Truth.' His feelings as well as convictions were engaged, and he could scarcely have evinced greater warmth and zeal in the defence of Locke, had he been among his living and intimate friends.

FREDERIC BEASLEY

“Dr. Beasley had warm and persistent feelings of attachment; and, when he had once formed a friendship based upon esteem and the reciprocation of kindly offices, whether the object was present or absent, living or dead, held fast to the preference. Nor was it with him a mere sentiment. It was, on the contrary, an ever active principle, which caused him not to be content without impressing on others the same convictions, the same respect and admiration which he himself entertained for the object. It seemed as if he deemed it a debt due to friendship to set forth the merits of the one preferred; and, as he was never backward in seizing upon proper occasions for such demonstrations, he made them also with a warmth and earnestness, which, if they did not enlist corresponding feelings on the part of his hearers, at least did not fail to convince them of his own sincerity and zeal. He even carried this disposition of mind back with him into the historical past, and there selected friends as well as among his contemporaries, upon whom to lavish his good opinion and his praise. It was probably this tendency of feeling, in addition to his love of truth, which gave warmth to his advocacy of the great English philosopher.”

[FROM FREDERIC BEASLEY]

Albany Nov. 9th 1803.

MY DEAR HOBART,

THIS will be handed you by Mr Warren. He is a member of the episcopal church at Troy. I need say nothing to you to interest you in the cause in which he is engaged. In Lansingburgh, Troy, & Waterford three villages not far distant from this place, it seems there are about 70 or 80 families all of whom appear to be much interested in the concerns of the church. I preached at Lansingburgh & was much pleased with the zeal and activity they discovered. They have raised by subscription, 800 dollars towards the support of a Minister. They are however, unable of themselves to build houses of

HOBART CORRESPONDENCE

worship. They solicit the aid of Trinity, will you be able to give them any? If two houses could be erected, one at Troy and another at Lansingburgh, it is much to be desired. They are towns which are rapidly increasing. In a few years they will be of considerable importance. If however, two houses cannot be raised, one in Lansingburgh which is somewhat central, may do for a time. I shall expect your exertions on this occasion as far as they can be made will not be wanted.

I have only a moment to desire that I may be affectionately remembered to M^{rs} H & Jane &

I am Y^{rs}

FREDERIC BEASLEY

Superscription:

[*Torn out*] No 46 Greenwich [*torn*] New-York

ANNOTATIONS

Nathan Warren.

Nathan, the third child of Eliakim and Phebe (Bouton) Warren, was born at Norwalk, Connecticut, May 1, 1777. He was twenty-one years old when with his father, brothers, and sisters, he sailed in the sloop Three Brothers, which they had built and owned, for their newly chosen home in Troy, New York. He engaged in mercantile business with his father and uncles. All were highly successful. Like others of the family, Mr. Warren was a devout Churchman and liberal supporter as well as a vestryman and warden of St. Paul's Church. He was a highly honoured and respected citizen. On April 24, 1808, he married Mary, a daughter of Nathan and Abigail (Burlock) Bouton.

Their children were: Harriette Louise, who married General Edmund Schriver of the United States Army, Nathan Bouton, Stephen, and George Henry.

Mr. Warren died on August 13, 1834, and Mrs. Warren died February 8, 1859. Mrs. Warren's charitable work was a blessing to all

FREDERIC BEASLEY

Troy. Her greatest monument is the Mary Warren Free Institute and the Church of the Holy Cross, which she founded in 1844.

Jane Chandler Hobart.

Jane was Jane Chandler Hobart, the eldest child of John Henry Hobart.

HOBART CORRESPONDENCE

[FROM JACOB BROWN]

Brownville Novm : 11th 1803

D^r SIR

THE enclosed you will forward to M^r How provided you know where he is. I have been expecting him with much anxiety for a long time. His stay and silence surprises me very much. Since he left Long Island I have not heard a syllable directly from him and provided he has not returned to New York or Jersey so that he can get the enclosed immediately you will be good enough to let me know what you know about him without delay.

Your very

Hum^{bl} Ser^{vt}

REV^d JOHN H. HOBART

JAC. BROWN.

Superscription:

REV^d JOHN H : HOBART, N^o 46 Greenwich St : New York

ANNOTATION

Thomas Yardley How.

See sketch which precedes his letter of November 28, 1807.

JAMES ROBERTSON

[FROM JAMES ROBERTSON]

Philad^a 15 Nov^r 1803.

MY DEAR JOHN,

I OBSERVE in a New York paper, among a number of books advertised by Peter A. Mesier, N^o 107 Pearl St—the works of Hooker, in 3 Vol^s Octavo, and Bishop Burnet on the 39 Articles, 1 vol. If it will not be giving you too much trouble, I wish you would call and look at them; and if they are good editions, and to be had at a reasonable price, I wish you would purchase them for me.

I observe also among them; the Sermons of D^r Taylor. If it is the old Bishop Taylor I believe of Down I should like to have them. If they are the sermons lately published, under the name of D^r Taylor, but supposed to have been written by D^r Johnson, (and, it is probable it is them) I shall not want them. Should you purchase any of these books, and cannot meet with an opportunity to send them on here soon, I wish you would give them to M^r Wychoff, and desire him, either to send them by a private hand, or if he thinks it will be better, to send them by one of the trading vessels for this place.

Excuse my haste. Your friends here are all well. If I thought you would answer it, I should be almost tempted to write you a long letter one of these days.

Remember me to Mrs H. and believe me to be affectionately yours

JAMES ROBERTSON.

Superscription:

[*Torn.*]

Endorsement in Bishop Hobart's handwriting:

M^r JAS ROBERTSON, Philad^a. 15. Nov : 1803.

HOBART CORRESPONDENCE

ANNOTATIONS

Peter A. Mesier.

Peter A. Mesier was a well-known bookseller and stationer in New York City. He was a vestryman of Trinity Church from 1818 to 1846.

Richard Hooker.

Richard Hooker was born at Heavitree, near Exeter, in England, about the end of the year 1553 or the beginning of 1554. For some years he was tutor at Corpus College, Oxford, and took his degree of M.A. in July, 1577. In 1579 he was appointed to read the Hebrew Lecture. He was admitted to holy orders about 1581. After his marriage to Joan Churchman, he accepted the living of Drayton, Beauchamp, in Buckinghamshire. He became Master of the Temple, March 17, 1585, and rector of Boscombe, near Salisbury, in 1591. It was while at Boscombe that Hooker completed the first four of the proposed "Eight Books of the Laws of Ecclesiastical Polity." In July, 1595, he was promoted to the rectorship of Bishopsbourne, where he completed his fifth book. He died in November of the same year.

Gilbert Burnet.

Gilbert Burnet was born in Edinburgh in 1643. He was ordained before the age of eighteen. After some travel abroad he was admitted minister of Saltoun, where he remained five years. In 1668 he was appointed professor of divinity in the University of Glasgow. He married Lady Margaret Kennedy, a daughter of the Earl of Cassilis. On the publication of his "Vindication of the Authority, Constitution, and Laws of the Church and State of Scotland" in 1673, he was offered a bishopric with the promise of the next vacant archbishopric. From this time Dr. Burnet figured much in the political history of Great Britain. He favoured the cause of William of Orange, and was appointed by him to the See of Salisbury, which he accepted in 1689. Ten years after, he published his "Exposition of the Thirty-nine Articles." He died in 1715. He was a voluminous writer, but is now best known for his "History of His Own Time," published after his death, and for his work on the Thirty-nine Articles.

JAMES ROBERTSON

Jeremy Taylor.

The Bishop Taylor of Down alluded to by Mr. Robertson was, of course, Jeremy Taylor, who was sometime Bishop of Down. Taylor was born in Cambridge in 1613, entered Caius College as a sizar, took his B.A. in 1630, his M.A. in 1633, and became fellow of All Souls' in 1636, and rector of Uppingham in 1638. He espoused the royalist cause, and after its downfall took shelter in Wales, where he kept school at Newton Hall. It was during his years of seclusion that his great works were written. "The Liberty of Prophesying," in 1647; "The Life of Christ," in 1650; "Holy Living," and "Holy Dying," in 1651; "Ductor Dubitantium," in 1660. At the Restoration he was made Bishop of Down and Connor. He died at Lisburn, August 13, 1667, and was buried in the choir of the cathedral of Dromore, largely rebuilt through his munificence.

As a preacher, a theologian, and a devotional writer there is no name in the Church of England more highly venerated. It was said by the learned Dr. Parr that "Hooker is the object of our reverence, Barrow of our admiration, but Jeremy Taylor of our love." It is unnecessary to enumerate his works here. His sermons were first published in two instalments: twenty-seven for the summer half-year in 1651; twenty-five for the winter half-year in 1653. The second edition was published, including the whole series, in 1658, the third in 1668, and the fourth in 1673 with eleven additional sermons. The latest critical edition of Bishop Taylor's sermons is that printed with a biographical memoir in London in 1840. Bishop Reginald Heber prepared a "Life and Critical Examination" as an introduction to a complete edition of Jeremy Taylor's works, which was published in London under the superintendence of the Rev. J. R. Pitman from 1820 to 1822. This is still the standard. So far as bibliographies state, there appear to have been no editions of the sermons printed in the eighteenth century. The allusion to supposed sermons of Bishop Taylor written by Dr. Johnson is not supported in any modern notice of the Bishop and his writings.

JAMES KEMP

JAMES, the youngest son of Donald and Isabel Kemp, was born in the parish of Keith Hall, Aberdeenshire, Scotland, in 1764. He studied at the grammar school of Aberdeen, and in 1782 entered Marischal College in that city, from which he was graduated in 1786, but remained a graduate student for a year. It had been his wish to make a visit to the United States, with the intention of remaining if any useful and profitable occupation could be found. He arrived in April, 1787, and was engaged as private tutor to a family in Dorchester County on the eastern shore of Maryland. His intercourse with members of the Church made him examine her claims, for he had been brought up a Presbyterian. His desire now was to receive holy orders, and he studied under the direction of the Rev. Dr. John Bowie, of Talbot County. He was made deacon on December 26, 1789, by the Rt. Rev. Dr. White, and priest on the following day. In 1790 he became rector of Great Choptank Parish, Talbot County. For twenty years he worked in this one field. He was both loved and respected by all his parishioners. In 1813 he succeeded the Rev. Dr. Bend as rector of St. Paul's Church, Baltimore. The exciting scenes preceding and following his election in 1814 as suffragan to Bishop Claggett will be detailed in connection with his letters of that period.

Dr. Kemp was consecrated as a Bishop in Christ Church, New Brunswick, New Jersey, September 1, 1814, by the Presiding Bishop, Dr. White, assisted by the Bishops of New York, Dr. Hobart, and Virginia, Dr. Moore. As an administrator, Bishop Kemp was both firm and fair. Bishop Claggett assigned to him the visitations on the eastern shore, as it had been his home. In 1815 he became provost of the University of Maryland, an office which he held until his death. Upon the death of Bishop Claggett in 1816, he became Bishop of the diocese. Without mentioning the incidents of his episcopate, it suffices to say that it was wise and prudent as well as earnest and able. He was a man who never slighted anything, and under him the diocese was very prosperous. His death occurred on his return from the consecration of Dr. Henry U. Onderdonk as Assistant Bishop of Pennsylvania, in Philadelphia, on October 25, 1827. The stage-coach in which he was journeying from New Castle, Delaware, was upset, and the Bishop was thrown out. Two days later he died from the effect

JAMES KEMP

of internal injuries, October 28, 1827, in the sixty-third year of his age. He was sincerely mourned. Samuel J. Donaldson says of him, on page 377 of volume v of Sprague's "Annals:" "Bishop Kemp combined great simplicity of manners with a fine and cultivated understanding, which made him a most agreeable companion, while they served to attach him more closely to his immediate friends. Social in his disposition, and devoid of that austerity which too often keeps good men apart, he was accessible to all; and I have frequently known him, in his hours of relaxation, by his agreeable manners, to draw around him, with pleasure, persons of very different tendencies and opinions from those he himself possessed; and yet, in doing so, he never lessened the dignity of his deportment, or for a moment swerved from those principles he professed as a Christian and a Churchman. For some years before his death, when not prevented by any more serious engagements, he was in the habit of spending his Monday evenings at my house; and this becoming known to others of my friends, induced them informally to assemble there, on such occasions, for the purpose of enjoying his society. He was full of anecdote, and told a story remarkably well, and with considerable humour, so as to interest as well as amuse his hearers; but withal preserved a dignified simplicity which drew towards him the respect as well as the attention of all who listened to him. As Rector of St. Paul's Parish in this city [Baltimore], he was truly beloved by his flock, as he was sincerely attached and devoted to them. His sermons were plain and practical, within the comprehension of all classes, and at the same time replete with good sense and Christian feeling and principle—not pretending to the character of an orator, he yet impressed on his people, in a solemn and affectionate manner, their Christian duties. It was not his wont to attack and denounce by name any particular worldly amusement, however objectionable it might be; but he preferred endeavouring to imbue his people with Christian feeling, by which he believed they would be Christians in practice. As President of the Bible Society of Baltimore, where, in the Board of Managers he was surrounded by, and brought into close communication with, persons of various religious denominations, he enjoyed the confidence and respect of his associates, among whom were the Rev. Dr. Inglis of the Presbyterian Church, the Rev. Dr. Duncan of the Associate Reformed Church, and others not now recollected. As a man, Bishop Kemp

HOBART CORRESPONDENCE

possessed qualities of sterling worth. As a Friend, he was sincere and ardent, while, to his immediate family, he was a kind, affectionate and considerate husband and father. The Laity of his Diocese generally, and a majority of his Clergy, were warmly attached to him, and his death was regarded as a calamity in the Church over which he had presided for more than eleven years."

As an author, Bishop Kemp published several sermons, one of them on the death of Bishop Claggett, and "Letters in Vindication of Episcopacy." 1808. In 1833 a small volume was published in aid of the fund for the erection of a monument under the title of "The Monument."

[FROM JAMES KEMP]

REV^d & DEAR SIR,

I RECEIVED a letter from you, some time ago, enclosing a subscription Paper for Nelson's Festivals & Fasts, and also some Pamphlets, for which I beg you to accept my thanks. I highly approve of your plan, and indeed have been extremely solicitous to set on foot such a one in this State. A resolution to that effect, passed our Convention, more than a year ago, but nothing has been done, principally because we have no funds. I have obtained 23 subscribers, besides myself, and will of course become responsible for 24 Copies. You must try to convey them to Baltimore to the care of D^r Bend, and the money shall be transmitted, in any way that you may direct. With these books you may send 2 copies for our Bishop, in a separate package, and also directed to the care of D^r Bend who will receive the money for them, as the Bishop is a considerable distance from me altho' he became a Subscriber. The Rev^d M^r Gardiner, also subscribed for 5 copies, but he is just about to remove to Hungar's Parish on the Eastern

JAMES KEMP

Shore of Virginia, where he will be entirely out of my way, and if you send the books to him, you must not look to me for the money.

There is, I think at least, more attention paid to religion of late than for some time back, but I will not venture to assert what may be the result. It will, on my judgment depend much upon the means made use of, whether it will produce more rational and substantial religion or pass away in a mere temporary fever. I am one of those, who adhere, with some obstinacy, to the doctrines, and usages of the Church, and of course I am not very easily drawn into *new* plans. I am, like you, for disseminating good and substantial divinity, such as I believe will not pass away like a vapor, but take hold of the understanding as well as the Heart. Be so good as to present my respects to Bp: Moore & D^r Beache. I am D^r Sir,

Your aff. Brother

JAS KEMP

Cambridge Nov^r. 24, 1803.

Superscription:

THE REV^d JOHN HENRY HOBART, New York

ANNOTATIONS

Robert Nelson.

Robert Nelson was a son of John Nelson, a Turkey merchant in the city of London, and was born June 22, 1656. His mother was Delicia, daughter of Sir Gabriel Roberts. He was sent to St. Paul's School, and was subsequently placed under the tuition of the Rev. George Bull, afterwards the celebrated Bishop of St. David's, but then rector of Suddington, Gloucestershire. Nelson was the type of the pious Anglican layman. He was the staunch supporter of the two societies founded in his day, that for Promoting Christian Knowledge and that for the Propagation of the Gospel. About 1698 he published his first

HOBERT CORRESPONDENCE

work, "The Practice of True Devotion," and in 1703 he brought out his "Companion for the Festivals and Fasts of the Church of England." This work is still a standard. It has passed through numerous editions, and been translated into several foreign languages. About 1705 he published his work, "The Great Duty of Frequenting the Christian Sacrifice, and the Nature of the Preparation Required." He died January 16, 1715, and lies buried in the Church-yard of St. George the Martyr.

Bishop Hobart published in 1805 an edition of the "Fasts and Festivals" with considerable alterations and additions, and with this preface:

In drawing up the following volume, the Editor took for his guide the excellent work of *Nelson on the Festivals and Fasts of the Church of England*. Considerable change, however, has been made in the *arrangement*, the *matter*, and *style* of the original work. The evidences of the Christian Religion, and the constitution of the Christian Church, are discussed in preliminary instructions; and on the latter subject much useful matter has been selected from *Stevens' Treatise on the Church*, from *Potter on Church Government*, from which the preceding tract is compiled, and from the excellent work of *Daubeny* on the same subject. In the Chapter on Sunday, will be found an explanation and illustration of the Liturgy of the Church, connected with directions for the use of it; and on every Festival and Fast an explanation is given of the particular service for the day. These parts of the work are *principally* compiled from the various and excellent *commentaries* on the Book of *Common Prayer*, and from a small tract, entitled, *Directions for a devout and decent Behaviour in the Public Worship of God*. The Devotions are chiefly selected and altered from a book distinguished for its primitive and fervent piety, *Devotions in the Ancient Way of Offices*, published by Dean *Hickes*. The above are some of the principal particulars in which the present work differs from that of Nelson; and the humble hope is cherished, that they will be found useful improvements. The method of question and answer has been preserved; as it is calculated to awaken inquiry, to give variety and force to illustration and reasoning, and particularly to fix the attention of the young, for whose instruction books of this kind are peculiarly useful and necessary. The earnest wish is entertained

JAMES KEMP

that the present volume may be a useful manual in the hands of parents, guardians, and others, for the instruction of youth in the principles of religion, and in the constitution of the Church.

It has been the object of the Editor in the selections from Nelson, to condense the *style* and *matter* without, however, omitting anything that could be deemed immediately useful or important. He has added a few *notes*; and has occasionally introduced in the body of the work, observations, which he may perhaps claim as his own. His principal office, however, has been that of a Compiler. And if the book should prove a useful companion in the exalted exercises of the Christian life; if, while it serves to impress on the members of the Episcopal Communion the excellence of their truly Apostolic and Primitive Church, it should excite them to adorn their profession by corresponding fervour of piety and sanctity of manners; the Editor will be amply rewarded for the labour and attention which he has bestowed upon the work.

New-York. 1804.

Joseph Grove John Bend.

See sketch which precedes letter of December 26, 1804.

Walter Clarke Gardiner.

See notice of Walter Clarke Gardiner, Volume II, page 414, and also the annotations on the report on Christ Church, Hudson, by Bethel Judd, September 18, 1804.

JAMES RICKETTS

THE Ricketts family have been for generations prominent, not only socially, but because it has been the constant tradition in the family that the men should serve in the army and navy, and that the women, who were noted for their beauty, should uphold the dignity of the family name in the social and fashionable world.

In Colonial and Revolutionary times they were picturesque figures. Their country seat was at Elizabeth Town, and called Abyssinia, after the Happy Valley of Rasselas. From there they came to New York, in their stately barges, flying their private flag, with their coat of arms on it.

The surname of the family was originally Ricardo, a remote ancestor having been a native of northern Italy. On migrating to Normandy the name was hardened to Ricard, and afterwards to Ricards or Rickards. The first of the name in England was an officer in the cavalry, who landed with William the Conqueror. Colonel John, or Thomas (the Christian name is uncertain), Ricards was killed at the siege of Lichfield in 1643 in the War of the Rebellion. He married Elizabeth Ridgeley, daughter of William Ridgeley of Ridgeley, Staffordshire. Their son, Captain William Ricards, came over with Penn and Venables when they took the Island of Jamaica from the Spaniards in 1655, and was appointed commandant of Bluefields Fort, and given grants of land in Elizabeth, Westmoreland, and Hanover parishes, in the island. The tradition in the family is that the name was changed to Ricketts owing to this curious circumstance: when the letters patent arrived, it was found that through an error the captain's name was given as "Ricketts." To avoid delays and consequent confusion, Captain Ricards assumed the name of Ricketts, and his descendants continued it. The American branch of the family are all descendants of this Captain William Ricketts.

William Ricketts married Mary, daughter of Robert Goodin, a grandson of the seventeenth Lord Grey de Wilton. The surname of Goodin was kept as one of the Christian names in the family, and this is how the wife of John Henry Hobart was named Mary Goodin. Mary Goodin (or Goodwin, as it is sometimes spelled), whom William Ricketts married, was born in 1672, and died in 1768 at the age of ninety-six. She was made executrix to the large estates in Jamaica

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with which Oliver Cromwell had presented her husband. Their children were Oswald, Violetta, Benjamin, George, Rachel, and William. George Ricketts of "Canaan," as he was called, became a major-general of militia in the British army. He married three times in the Island of Jamaica. His first wife was Sarah Waite, granddaughter of Thomas Waite, the regicide. Their descendant is the present Viscount St. Vincent. Major-General Ricketts had twenty-seven children. He died October 7, 1760, aged eighty years. The English Ricketts family are his descendants, and are now called Ricketts of Combe.

Through the courtesy of the Colonial Secretary's Office, the Editor is indebted to F. Cundall, secretary of the Institute of Jamaica, for the following particulars:

"George Poyntz Ricketts, a native of Jamaica, was governor of Barbados in 1795-1800. He died in London on the 8th of April, 1800. William Henry Ricketts was captain in the Westmoreland militia in 1778. George Crawford Ricketts was member of the Assembly for Westmoreland, 1771-81. He was afterwards called to the Council. He was at one time attorney-general. This is the highest honour ever attained by any one of the Ricketts family in Jamaica. He died in 1811."

William Ricketts, 2d, was born probably in 1682, and married, in the city of New York, Mary Walton, daughter of Captain William Walton of Norfolk, England. They lived in Hanover Square in the city of New York, and also on Staten Island. He invested largely in land in Staten Island, New Jersey, and New York. He was vestryman of Trinity Church, New York, from 1731 to 1736, captain in the Royal Americans, 1778. By his will he left three pounds a year to be distributed to the "several poor Communicants of Trinity Parish at the discretion of the presiding Minister for the time being, & until the majority of his son William whom he hoped would continue the same if he lived, if he died before his Majority, his daughter Mary was to distribute 6 pounds a year for her lifetime." He left four children:

VIOLETTA, who married Edward Hicks of New Jersey, whose living descendants are James Duane Livingston and sisters.

MARY WALTON, who married Stephen Van Cortlandt of Van Cortlandt Manor, and whose descendants are in England. An entry in the records of Trinity Church reads: "April 26, 1812, Mary Ricketts, aged 57 years, buried Trinity Church." [*Volume i, page 373.*] But who this Mary Ricketts was is not known.

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WILLIAM, who was the only son, and who for the sake of distinction is here called William Ricketts, 3d, was born in 1724, and inherited the bulk of the estates in Jamaica and America. He married, in 1746, Elizabeth Emott, daughter of John Emott, son of James Emott, a distinguished queen's counsel, and vestryman of Trinity Church in 1697, who married Mary Lawrence, the daughter of William Lawrence of Tew's Neck, Long Island, and Elizabeth Smith. This Elizabeth (Smith) Lawrence, on the death of her first husband, William Lawrence, married Sir Philip Carteret, the governor of New Jersey, and on his death, Mr. Townley, an English barrister-at-law. Her grandson, John Emott, married Marie Boudinot, the daughter of Elie Boudinot. Elizabeth Emott, who married, as we have seen, William Ricketts, 3d, was, therefore, related to the principal families who had espoused the Revolutionary cause.

ELIZABETH, who married Philip Van Horne.

William Ricketts, 3d, had four sons and two daughters:

WILLIAM A., who was married to Eliza Van Cortlandt, December 20, 1804, by Bishop Moore. According to the Records of Trinity Parish, New York, they had at least three children, viz.: George, born September 21, 1805; baptized December 20, 1805. [*Volume i, page 379.*] Helena Wilhelmina, born September 24, 1809; baptized January 26, 1810. [*Volume i, page 392.*] This is doubtless the child referred to in the entry of September 15, 1812: "Mr. Rickett's child—aged 3 years—buried Trinity Ch." [*Volume i, page 373.*] William Courtlandt, born July 25, 1812; baptized December 9, 1812. [*Volume i, page 394.*]

JOHN, who died unmarried. He lived in the Island of Jamaica.

JACOB, born September 2, 1751. He married Mary Thomson, a daughter of James Thomson of Newry, Ireland. They had two sons, George Robert Ashe and William.

JANE TONGRELOW, who married William Lawrence of Philadelphia.

JAMES, born September 11, 1754. He married Sarah Livingston, daughter of Peter Van Brugh Livingston. This is the James Ricketts who was the correspondent of John Henry Hobart, and whose letter is given below.

MARY, who died unmarried, at the age of nineteen. She was the toast of the British officers, and was called "Pretty Polly, the little cherub."

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William Ricketts, 3d, after providing for all his children, left his widow a very handsome property. The widow married Peter Van Brugh Livingston, a widower with grown-up sons and daughters, on April 2, 1771. Peter Van Brugh Livingston was very prominent socially and politically. He was the first president of the Provincial Congress, and the founder of the "Sons of Liberty." His first wife was Mary Alexander, daughter of James Alexander, and sister of William, called Lord Stirling.

When the Revolution began, his daughter, Sarah Livingston, and Captain James Ricketts, son of his second wife, were engaged to be married. Captain Ricketts exchanged to the 60th Foot, British army, a crack regiment, then on duty in Jamaica, where his estate, Ridgeland, was. Miss Livingston was sent by her father to stay with Lord and Lady Eglinton at Eglinton, Scotland. Lord Eglinton was her cousin, his mother having been a Livingston. He was given by them an old-fashioned wedding such as obtained at that period, lasting three days. They then retired to Jamaica until the war was over, returning later to Abyssinia, their country place, near Elizabeth Town. There they brought up their family. Near Mrs. Ricketts lived her sister, Susan Livingston, married to John Kean, member of the First Continental Congress from Beaufort, South Carolina. She had an only son, Peter Kean, who married Miss Morris of Butternuts, New York, and their children were, respectively, John Kean, father of Senator Kean; Julia, who married Hon. Hamilton Fish, Secretary of State during President Grant's administration; Christine, who married Captain William Preston Griffen, United States Navy. On the death of her first husband, Susan Kean married Count Julian Niemcewicz, the celebrated Polish poet and patriot, who came to this country with Kosciusko and Pulaski. They had no children.

The five children of James and Sarah Livingston were:

JAMES LIVINGSTON, who died in infancy.

MARIA, who is mentioned in the following letter. She married William Palmer. They had six children, two of whom, Edward and Philip, died in infancy: William Ricketts Palmer, a colonel in the United States Engineer Corps; James Shedden Palmer, who became an admiral in the United States Navy; Frances Eliza Hales Palmer, who married Thomas Turner, admiral, United States Navy; and Julia Lawrence Palmer, who married William Fisher. The Fishers

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had six children. The youngest, Elizabeth, married Edward King, the well-known banker, president of the Union Trust Company.

PHILIP WILLIAM JOHN, the son mentioned in the following letter, was born January 19, 1786. He married Mary Camac, daughter of Turner Camac, of County Down, Ireland. He was a lieutenant in the army, serving under the Duke of Wellington in the Peninsular War, and was aide-de-camp to General Armitt. On his return to the United States he settled at Philadelphia. He had no children.

JAMES WILLIAM OTTO, born in 1789. He was named after his maternal aunt's husband, Count Otto, minister plenipotentiary from France to this country. He married Anne, only child of Jacob Wardell of Bristow, England. In the latter part of the eighteenth century many distinguished French refugee families were then living in Elizabeth Town. Thus it was that the young Americans in this society grew up to speak French as well as English, draw, dance, and embroider, and learn the many accomplishments of the day. This facility in speaking French enabled young James Otto Ricketts, then a midshipman, when sent on board the vessel to bring the royal French family to England, to act as interpreter to English officers, as they could not speak the language. He acquitted himself so well that the Princesse Royale, Duchesse d'Angoulême, walked with him every day, and later, when he visited Paris, Louis XVIII invited him to dine at the Tuileries and invested him with the Order of St. Louis. James William Otto Ricketts lived and died in England.

SARAH ELIZA JULIA, commonly called Julia. She was born December 25, 1801. She was named Julia after Count Julian Niemcewicz. Julia and Julian have become family names in the Kean, Ricketts, and Lawrence families. Julia married John Tharp Lawrence of Hazle-rymph of the Island of Jamaica, who had been a flag midshipman under Lord Collingwood at the battle of Trafalgar.

Mr. and Mrs. John Tharp Lawrence lived in Jamaica until England abolished slavery, and then came to Elizabeth Town to live. They had twelve children. Seven died in infancy, and five lived to grow up:

JOHN, who married Elizabeth Graham, and went to Illinois to live. Their son, born in September, 1811, was John Tharp Lawrence, and their grandson was Philip Livingston Lawrence.

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JAMES RICKETTS WILLIAM BURNABY, born April 4, 1821. He married Selina Richards of Philadelphia, and settled in New York.

FRANCES ANN PYNE, who married her cousin, James Brewerton Ricketts, First Artillery Captain of Battery I, went through the Mexican War, and was in Texas in camp. There her first child was born. At the first battle of Bull Run Captain Ricketts was made a prisoner, and desperately wounded. Mrs. Ricketts found him on the battlefield, and went with him to Richmond, where for eight months they were imprisoned in the "General Hospital." Mrs. Ricketts endured many hardships, and not the least of these was the curiosity of the crowds that daily came to look at the "damned Yankee woman." She saved many lives by her kindly ministrations, and earned the heartfelt gratitude of hundreds of poor soldiers. When exchanged, Captain Ricketts was made a brigadier-general, and in his first action was again wounded through the lungs. He recovered, and was finally made major-general and commanded the Sixth Army Corps. General Ricketts had married, as his first wife, Harriet Pierce, and they had one daughter, Mary Brewerton, who married Brigadier-General William Montrose Graham.

JULIA ELLEN, who married Colonel Cornelius King, United States Army, the son of Charles King, the president of Columbia College.

WILLIAM HUDSON LAWRENCE, who became general in the United States Army. He married Julia Hook.

The children of James Ricketts William Lawrence and his wife Selina were six :

LOUISA, who married Gilliat Schroeder. It is to this lady, as well as to George Robert Ashe Ricketts, that the Editor is deeply indebted for help in unravelling the intricate Ricketts genealogy.

SELINA, who married Albert G. P. Speyers.

JAMES RICKETTS, who died in infancy.

GEORGE FRANCKLYN, who married Anna C. White.

BENJAMIN B., who married Alice Jerome.

MARY, who died in infancy.

The once vast estates of the Ricketts family have passed out of the possession of the descendants of William Ricketts.

The direct descendants of Jacob Ricketts, the third son of William Ricketts, 3d, and his wife Elizabeth were: Jacob, born September

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12, 1751. He had two sons, George Robert Ashe, born at sea, July 31, 1776, and William. The eldest son of George Robert Ashe Ricketts, born July 15, 1813, was also named George Robert Ashe, and to keep up the custom of the family, his eldest son, born August 4, 1840, was also named George Robert Ashe. The first son, George Robert Ashe, was born in 1866 and died in 1907. The second son, John Kearny, and the third, Philip Brewerton, were alive in September, 1911. John Kearny had then three sons living: William, James, and Raymond.

The reader is referred to the annotation on Mr. Bellasis on page 352, and to the one on Elizabeth Town on page 349, where mention is also made of the Ricketts family.

[FROM JAMES RICKETTS]

Elizath Town Dec^r 4th 1803.

DEAR SIR

I WROTE to my Son Ph. yesterday and inclosed two letters for London to be sent by the Ship Jupiter Captⁿ Law who is to sail tomorrow, the letter with a basket I gave to the care of M^r Belasise Serv^t who promised to deliver them himself, if the letter is at your house, I must beg the favor of you to open it, and have the two letters directed to M^r & M^{rs} Kennedy put into the Ship Jupiters bag at the Coffee-house. Philip came home much indisposed last night, but is better this morn^g he unites with M^{rs} R. Maria & myself in love to you all.

Yours with much friendship

JAMES RICKETTS

THE REV^d M^r HOBART—

No superscription.

Endorsement:

J^{AS}. RICKETTS, ESQ. Elizabethtown. Dec. 4. 1803.

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ANNOTATIONS

Old Elizabeth Town.

An article written by Ernest L. Meyer on "Elizabeth Town, its Streets, its Houses, and its Property-holders as Records show them," and which appeared in the Elizabeth Town "Journal," is here given in part.

"I will take up each of the streets separately, and commence with the oldest one, the old Dutch road, later called the King's Highway or the Country road. This road, which was the post and stage route to Philadelphia, commenced at the Staten Island Sound, where it was connected by water communication with New York, extended along the present Elizabeth avenue to where Third street now is, thence along First avenue to the Cross Roads, thence again along Elizabeth avenue to Broad street, thence over the stone bridge and along Washington avenue, as it was before its straightening, through Pearl street and Cherry street to Rahway avenue, thence along this avenue to Rahway, and so on to New Brunswick and Burlington to the Delaware. The road is probably the oldest in New Jersey, having been opened by the Dutch before the settlement of Elizabethtown, to keep up the intercourse between New Amsterdam and their settlements on the Delaware in what is now Maryland. In the present article I will describe the lower part of this road.

ELIZABETH AVENUE AND FIRST AVENUE

"As early as 1679 we find that there was a tavern at the Governor's Point, as the lower and westerly part of the Port was then called, no doubt on the same spot, or very near where Mr. McAdams' hotel now stands. Dankers & Sluyter inform us in their journal that in 1679 they came over from Staten Island in a canoe and stayed over night at the Point. The tavern did not offer much comfort, for they were compelled to sleep on the floor and sup upon what they had brought with them. The buildings, with the farm of 350 acres, which comprised the lower part of the Port, and extended as far east as the present Pine street, belonged then to Sir Geo. Carteret and Governor Philip Carteret in partnership. The Governor died in 1682 and his widow married in 1685 Col. Richard Townley, who thus came into possession of the property and kept it, notwithstanding several

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efforts made by the proprietors, who had bought Sir Geo. Carteret's interest, to regain it. In the year 1691 R. Townley and Benjamin Price, who owned the adjoining tract, later the Denman property, marked out their boundary lines and planted a stone where their line intersected the westerly line of the old road, and this stone is standing there yet, one of the oldest landmarks in town. It is a few feet inside the fence, near the junction of the present lines of Elizabeth avenue and First avenue and is marked 1691 and R. T. & B. P., the initials of the owners. After Col. Townley's death in 1711 the property was sold by his wife and son to Arent Schuyler and afterwards, some ten years before the Revolution, came into the possession of the Earl of Stirling, Oliver Delancey, John Stevens, William Rutherford and Henry Cuyler, who held it in common until 1779 when Oliver Delancey's one undivided fifth part was confiscated 'for offending against the form of his allegiance by joining the army of the King of Great Britain, when at open war and enmity with the United States of America,' and sold to Matthias Halsted, Edward Thomas, John Mersereau, Samuel De Hart, and Jonathan Dayton, and in 1790 the whole farm was divided into five parts.

"The road from the old tavern to town appears to have been a pleasant one, already Dankers & Sluyter in 1679 describe it as a fine wagon road; it led through well cultivated fields and orchards, with large woods covering the background. There was no house between the tavern and the present junction of Elizabeth avenue and First avenue, but at this point, a short distance from the road, stood not many years ago an old farm house, later called the Rising Sun, which, with the farm of sixty acres, belonged to Samuel De Hart before the Revolution, and afterwards was owned by Thomas Crowell, who sold it in 1805 to John Henderson. Nearly opposite to this house on the rising ground were the headquarters of Gen. Knyphausen from June 7 to June 23, 1780, the time between the two unsuccessful attempts to advance towards Morristown.

"A little further towards town on the right hand side of the road stood the old Denman house, which was destroyed by fire some forty years ago. It was owned successively by Benjamin Price, John Price, Isaac Arnett to 1779, and after that time by Moses Connett. The next farm on the opposite side, on which an old well indicates the former presence of a dwelling, was owned by Major Nehemiah Wade, later by

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Benjamin Wade and then by Captain David Price, who sold it in 1812 to Aaron and Oliver Hatfield.

“Adjoining these was the farm of Capt. Daniel Price, who died in 1743, and left by will his farm of sixty acres with buildings to his nephew, Joseph Price, who in turn gave it in 1755 by will to his son Daniel. In 1808 Matthias H. Williamson sold it to John Butler, and later Captain John Spencer became the owner. The old house stood near the line of First avenue, where Mr. Doyle built his new house some years ago.

“Proceeding further towards town we come to the Ricketts place. The old house, of which a large part is yet standing, has very little left to remind one of its former beauty. It was built long before the Revolution. The land once belonged to Governor Carteret and was deeded in 1711 to James Emott, who married Mary Lawrence, the step-daughter of the Governor, and after Emott's death in 1713, the Rev. Mr. Vaughan, the Episcopal minister, married the widow and thus came into possession of the house and grounds and a handsome fortune. He died in 1747, but had before his death deeded the property to Wm. Ricketts, and in 1752 George Emott, son of James Emott, gave a quit-claim deed for the same.

“Ricketts in 1760 left the property to his wife, and then to his four sons, William, John, Jacob and James, in all over 250 acres, the greater part of which was on the other side of the old road.

“There were probably two other houses on the same side, one belonging to John Radley, and one to Nathaniel Ross, but none on the right hand side up to the New Point Road, now High street. Having passed this road, we come to a place where about twenty years ago stood an old house, which before the revolution belonged to Ebenezer Price, but afterwards, in 1789, to John Scot.

“The next house on the right hand side is the stone house, lately owned by Mrs. Angus, one of the best preserved old houses in town. It was built by Moses Ogden in 1759, (not 1750, as Mr. Halsted says, nor 1760, as Mr. Hall has it), and after his death owned, in 1786, by his sons Barne and J. C. Ogden, the former occupying the house. Col. Francis Barber, who married Nancy, the daughter of Moses Ogden, lived there for a time, and in 1801 Mary Cozzens Ogden sold the property to Geo. Clinton Barber. Further on, between the present Reid street and Spring street, stands Mr. Schmieg's saloon,

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which encloses a part of the old house in which Robert Ogden lived and which was built long before the Revolution. Opposite to this house was his tanyard and another tanyard was opposite the house of Moses Ogden."

In addition to the above it may be stated that in old Elizabeth Town lived Colonel and Mrs. Armstrong. Maitland Armstrong, the artist, is their descendant; also the De Harts (Miss De Hart married Mr. Mayo of Richmond, Virginia; their daughter married General Winfield Scott); the Kennedys; Colonel Francis Barber and his family; Mr. William Dayton; the Williamsons; the Ogdens; and many French refugees, — among them, the Duc de Lauzun; the d'Alemberts; the de Crèvecoeurs; the de Laitres; the de Bellegardes; the de Mallesherbes; and the de Marolles.

Ship Jupiter.

For notice see page 228.

Captain Law.

For notice see page 228.

Mr. Bellasis: or George Richard St. John, Third Viscount Bolingbroke.

Strange as it may appear, there is little doubt that the Mr. Bellasis alluded to in the above letter from James Ricketts was George Richard St. John, 3d Viscount Bolingbroke. The constant tradition in the Ricketts family has always been to that effect, and Mrs. John Tharp Lawrence, in the following letter to the "New York Times," which appeared January 29, 1877, gives reasons for such a belief which it appears impossible to refute. If the reader will refer to the sketch of James Ricketts on page 342, he will see that this Mrs. Lawrence was Sarah Eliza Julia, born December 25, 1801, and the youngest daughter of James Ricketts. She married John Tharp Lawrence of Hazle-rymph of the Island of Jamaica, who had been a flag midshipman under Lord Collingwood at the battle of Trafalgar. It must be remembered that a good many distinguished men paid visits to America during those troublous days, and that they often assumed another name while in the United States. The example of Jean Pierre Brissot, the leader of the Girondist party, is to the point. [*Volume I,*

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page 212.] We have the testimony of no less a personage than William Alexander Duer that while in New York he passed under the name of Monsieur de Warville. [*New York as it Was*, p. 29.]

To the Editor of the New-York Times:

Having noticed in the New-York *World* of the 18th December, 1875, sent to me a few days since by a friend, an article headed, "A House with a History — Liberty Hall and its many Romantic Associations — The Episode of Lord Bolingbroke and His Beautiful Young Mistress," I request the publication in your valuable and most respectable paper of the following sketch of some of the incidents related, which may be relied on as the truth, though in contradiction of many circumstances related in the *World*.

All that relates to Gov. Livingstone and his family, with the exception of some trifling errors, I believe to be correct — the building of the house, the incidents told of the Revolution, the marriage of his daughters, Mrs. Jay and Mrs. Ridley, &c. — but it was the Governor's daughter Judith who married Mr. Wilkins some years after, who was the guardian of the valuable papers, and concealed them. There is a misstatement also regarding a "granddaughter of Gov. Livingstone," as stated in the *World*, having married Hon. John Kean, and subsequently having purchased Liberty Hall. The lady referred to was a daughter of Mr. Peter Van Brugh Livingstone, a brother of Gov. William Livingstone. Mr. John Kean, of Ursino; Mrs. Hamilton Fish, the wife of the present Secretary of State, and Mrs. William Preston Griffin, of New-York, are her grand-children. Mrs. Kean, previous to the purchase of Liberty Hall, married the Count Ursin Niemcewicz, "a conspicuous Polish patriot," the friend of Prince Czartowriski and Kosciusko, accompanying the latter to America, after the battle of "Macieowice" and his release from prison. They came to Elizabethtown, N. J. Count Niemcewicz's fame, not only as a patriot, but a literary man, is well known in Northern Europe, where he has been called "the Shakespeare of Poland." He was imprisoned by Catherine II. of Russia for a pasquinade written on her, and only released by the Emperor Paul on the death of the Empress. While residing in Elizabethtown, Count Niemcewicz became acquainted with Mrs. Kean and married her, continuing to reside for many years in that place. George Richard St. John, third

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Viscount Bolingbroke, was only known in this country as Mr. Bellasis. He purchased Liberty Hall, as stated in the *World*, "through his agent," a few years after the death of Gov. Livingstone and his wife. This agent was "Gov. Crawford," well known in England, which country he left in consequence of a tender attachment to one of the royal Princesses. Mr. Crawford was appointed Governor of the Bahamas, with "a request" that he would not return to England. Soon wearying of his position he came to New-York, and there married a widow Livingstone. Lord Bolingbroke, when a youth, was placed with a private tutor, who aided his daughter, a woman much older than the young man, in her design to marry him. They succeeded in their plan, but he soon became disgusted with his wife, and on the death of his father, being his own master, and unrestrained by any principle, religious or moral, he left her with her father, and went on the Continent, where he became acquainted with Count Niemcewicz and many other celebrities. Lord Bolingbroke traveled under the name of Mr. Bellasis and passed as an unmarried man. Entering as a student at Heidelberg, he became intimate with the young Barons, Charles and Ferdinand Von Hompesch, who, during the vacation, invited the young and clever Englishman to accompany them to their father's castle, near Düsseldorf. He went, was hospitably received, and remained after the departure of the young men for college, having fallen desperately in love with the young Baroness Isabella, a girl of 17, at home for her vacation from the convent where she had been brought up, having lost her mother in infancy. The old Baron, occupied with the cares of his estate and the pleasures of the chase, had little thought of the danger to which he left his daughter exposed in the daily intercourse with the young and fascinating Englishman, while the poor child, with no knowledge of the world, innocent, accomplished, sweet-tempered, and confiding—no wonder that she soon learned to love her daily companion, so handsome, refined, and winning, an adept in every art to win the affections of so young a girl. I grieve to write what follows, but it is due to the memory of my dear old friend to refute the calumnies against her, and say I know she was innocent of all save her entire trust in the truth and honor of the man she loved, who persuaded her there was no impropriety in a private marriage, as her proud father would never consent to her marrying a Protestant and simple English squire. After much hesitation

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and devoted prayers to Our Lady of Succor, whose image she daily worshiped in the chapel on the estate, built by one of the Dukes d'Albrecht, her ancestors, Isabella consented to meet Mr. Bellasis, who had left the castle a few days previous, at the nearest village church, where, in the disguise of a peasant girl, she married him according to the rites of the Roman Catholic Church. He induced her to fly with him to England from the church door; but, sad to relate, to avoid pursuit he threw the bonnet and shawl she usually wore, into the mill-stream on the estate, where they were found and shown to the Baron, as proofs that his daughter was drowned, Lord Bolingbroke having taken precaution to detain the letter she left for her father, telling of her marriage. On arriving in England he induced her to believe that his father was so incensed at his marrying a Catholic that he would not receive or forgive him; consequently they must live in retirement, which they did in Wales, where they had a lovely cottage amid the beautiful scenery of that region. There they resided for about two years. The only interruption to Isabella's happiness was not receiving answers to her numerous letters praying for forgiveness from her father! It is needless to add he never received them, and died a short time after her marriage. Some alarm, some fear of discovery at length disturbed their peace. Lord Bolingbroke determined to leave his quiet retreat for America, taking with him the Baroness and their only child, George, accompanied by a refugee, Abbé Tessaint, who formed one of the family and became the children's tutor. In New-York "Mr. Bellasis" took a house on Greenwich street, then a fashionable part of the City, and considered himself safe from discovery, as the intercourse between the countries in those days was difficult. Their second son, William, was born in Greenwich street. Shortly after his birth, Mr. Bellasis was accosted in the street with, "Good God! my Lord, where did you come from?" and saw before him his old friend, Mr. Crawford. The recognition was alarming! Lord Bolingbroke took Mr. Crawford to his house, told his story, and induced him, for the sake of the young and innocent Isabella, to keep his secret; he, however, advised Lord Bolingbroke to leave New-York; and Liberty Hall being then on the market, engaged to make the purchase, and attend to all necessary arrangements. They soon removed to the country, in the immediate neighborhood of Elizabethtown, where they lived for many years, improving the place by importing

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varieties of fine fruit trees, flowering shrubs, and rare plants, many of which remain to this day, proving that Lord Bolingbroke did "embellish," and not leave it uncared for.

Mr. Crawford soon introduced the new-comers to his wife's cousins, Mrs. Niemcewicz and Mrs. Ricketts, their families, and a small circle of friends, with whom they were universally respected and esteemed. Count Niemcewicz in Mr. Bellasis recognized "an old friend," but he, too, kept the secret, and although they continued to reside near Elizabethtown, where sons and daughters were born to them, the true story of the couple was known to but three persons, those mentioned, and my father, Mr. Ricketts, or were they ever suspected to be other than Mr. and Mrs. Bellasis. In 1803 the wife in England died, leaving one son, Henry, who succeeded to the title on the death of his father in 1824. Immediately on receiving the news of this death, Lord Bolingbroke married Isabella Von Hompesch, in Trinity Church, New-York, Gov. Crawford, Count Niemcewicz, and Mr. Ricketts being the witnesses. The ceremony was performed by Rev. John Henry Hobart. Until the news of his wife's death reached Lord Bolingbroke, the innocent and much injured Baroness Isabella had no suspicion of the truth. She had implicit trust in her "George," as she always called him, and he made her believe in the anger of his father, then many years dead, which he said alone prevented their return to England. I cannot attempt to describe her feelings when the truth was revealed. She was a devoted wife and mother, and, with all his sins, he was a most affectionate and faithful husband to her. At the time of the marriage in Trinity Church they had five children, three sons and two daughters. Shortly after, another son, Ferdinand, was born. For the episode in the "veracious" tale related in the *World* bringing in the name of one Ward, I do not hesitate to pronounce there is not one word of truth in it. Lady Bolingbroke's conduct throughout her life was irreproachable, correct, and dignified, in every way worthy of her name and family. In 1805 my father, with his family, went to England. He was requested by Lord Bolingbroke to see his wife's two brothers, the Barons Charles and Ferdinand Von Hompesch, both holding commissions in the Prince's "German Legion," disclose the secret, and endeavour to make peace between them, their sister and himself. In the happiness of learning that their dear sister lived, and, although sinned against, was an innocent, loving wife and

JAMES RICKETTS

mother, they consented to a reconciliation. Mr. Ricketts wrote of his success to Lord Bolingbroke, who as soon as possible after, returned to England with his family. The meeting between the brothers and their long lost sister took place at my father's residence, near Hammersmith, not far from Holland House. Some excitement may have been caused in fashionable circles by the return of Lord and Lady Bolingbroke, but, as they soon left London for his estate in Wiltshire, Lydiard Tregozin, near Wootton Bassett, the scandal could not be compared with the affair of Lady Mordaunt, as related in the *World*.

At the charming old place, surrounded by a select circle of friends and their large family, three sons having been added to those born in America, and Lord Bolingbroke's eldest son, Henry, who was always with them during his vacations from college, and tenderly attached to Lady Bolingbroke, who treated him as one of her own, the Bolingbrokes continued to reside for many years. My parents, sister, and myself were frequent visitors at Lydiard, passing every Christmas there. The lovely girls, about my own age, were my constant companions. We studied, walked, and drove about the extensive grounds together, and were devoted friends, until my father left England for his estate on the Island of Jamaica. From that we never met, but kept up a constant correspondence until the death of Isabella and Antonia St. John. The second son, William, born in New-York, visited this country in 1838, remaining for several months. He was a most agreeable man, and a constant visitor at our house. He returned to Europe and died soon after, leaving a wife and one son. Lady Bolingbroke survived both her daughters and all save two of her sons—George, her eldest born, and Ferdinand, her fourth. She died in 1848, beloved and respected by all her friends. A purer or better woman never lived.

I feel called upon to write this defence of my dear old friend's character from the insinuation cast upon it in the *World*, as I am probably the only one living whose personal recollections of her can extend so far back. I remember many of the events here recorded, and for all others have the authority of my father and other older members of my family. I hope you may find it worthy of a space in your well-known and most respectable paper.

JULIA LAWRENCE.

No. 1,829 G. Street, Washington, D. C., Saturday, Jan. 20, 1877.

HOBART CORRESPONDENCE

Robert Kennedy.

Robert Kennedy, a near relation of Captain Archibald Kennedy, at this time occupied the family mansion at No. 1 Broadway, New York City. The story of this house is told by Rufus Rockwell Wilson in his "New York: Old and New," volume ii, pages 56-59.

"The Washington Building at No. 1 Broadway holds the site of a house which remained until twenty years ago, one of the most interesting relics of olden days. John Watts, a man of mark in his era, built a fine house at what is No. 3 Broadway, where he lived with his wife, Ann Watts, their daughter, married Archibald Kennedy, captain in the British navy and afterwards Earl of Cassilis, and in 1750 my subsequent lord built No. 1 Broadway. We are told that on 'great gala days and nights the two houses were connected by a bridge,—a rialto from which smiling belles looked upon the river which washed the foot of the garden. There was a carved door-way to the Kennedy mansion, a two-story-and-attic brick building, and it had wide halls and spacious rooms. The state drawing-room, fifty feet long, opened upon a porch in which a quadrille could be danced; and the dining-room was also vast and rich. And that nothing should be wanting to the loftiness of association, in this fine old house the eldest son of Archibald Kennedy and Ann Watts was born, to become not only twelfth Earl of Cassilis, but first Marquis of Ailsa.'

"The Kennedy house was a nerve-centre of history during the Revolution. April of 1776 brought Israel Putnam to command New York until Washington should arrive, and the stout old wolf-killer occupied No. 1 Broadway as his headquarters. Then it was that its walls became the prison of Margaret Moncrieff, daughter of an English engineer of distinction. Detained as a spy by the patriots, here the handsome maiden met and loved young Aaron Burr, aide-de-camp on Putnam's staff; nor in after years did she ever quite forget her hero of the blue and buff. She tells also in her memoir of having climbed to the roof of the house to watch the tents of the royal army on the Staten Island shore, and to pray for quick deliverance from her captors. Captain Kennedy had, the while, fallen on troubled times. His efforts to serve two masters earned him the ill-will of both, while his father-in-law, Watts, remaining loyal to the king, escaped the hands of the Sons of Liberty only to die in exile. Both men suffered the sequestration of their estates, and their heirs, such were the fortunes

JAMES RICKETTS

of war, were afterwards compelled to buy them back at exorbitant rates.

“In the Kennedy house, after the Declaration of Independence was proclaimed, Washington gave audience to Colonel Patterson, sent by Lord Howe to see if an understanding could not still be reached between the crown and the colonies. He describes the patriot chieftain as a gentleman of noble presence, ‘elegantly attired’ in full military costume. Patterson had brought with him a letter addressed to ‘George Washington, Esquire, etc., etc., etc.,’ but rendered prudent by something in the manner of his host, he hastened to explain that the three *et cæteras* meant everything. ‘Indeed,’ said Washington, ‘they might mean anything;’ adding that in his official capacity he could receive only letters officially addressed. To this Patterson could make no answer, as there was none to make, but, as he made ready to depart, asked if Washington had any message to send to Lord and General Howe. ‘Nothing,’ was the urbane reply, ‘but my particular compliments to both of them.’ General Howe afterwards declared that the interview was more polite than interesting, but it taught him, nevertheless, to change the superscription of his letters. Thereafter he took care to address Washington by his proper title.

“Sir Henry Clinton and Sir Guy Carleton succeeded Washington as occupants of the Kennedy house, but Washington returned to it after the British evacuation, and from it went to Faunce’s Tavern to take leave of his officers. It was occupied after the Revolution by Isaac Sears, whilom leader of the Sons of Liberty; but in 1785 Sears fled the country a bankrupt, and a little later ended his stormy career in China.

“The Kennedy house, while New York remained the federal capital, was the residence of Don Diego de Gardoqui, the Spanish ambassador; and then, after serving for a time as a boarding-school for young ladies, became the home of Nathaniel Prime, counted in his day one of the richest men of the town. Prime began life as a coachman, but before middle age made himself the head of a great banking-house. Yet his end was a tragic one. Seized with the hallucination that his destiny was the almshouse, he cut his throat with a razor, and died on the instant. Then the Kennedy house became the Washington Hotel, and, as already noted, was in 1882 demolished for the erection of the present Washington Building.”

HOBART CORRESPONDENCE

The Coffee House.

This building stood on the corner of Wall and Water Streets. For many years it was the most noted tavern in the city. Here the merchants assembled both for recreation and business. Here were posted the lists of vessels to arrive and sail. Captains here met their owners and arranged for the sale of their cargoes and contracted for new shipments of goods. It was at one time the centre of the business life of the city. It is famous for many political meetings and social gatherings. When an association of merchants was formed in 1793 under the Tontine plan, by which the Tontine Coffee House was built, its prosperity declined.

PHELPS TO MOORE

[FROM DAVENPORT PHELPS TO BENJAMIN MOORE]

Buffaloe Creek Decem^r 10. 1803.

RIGHT REVEREND SIR!

ALTHO' it was my intention to have spent less time on my journey thro' this quarter, yet weighing every circumstance, and finding a peculiar want of the ministration of the Gospel in several places in the western counties of the State; and having a pleasing prospect of doing something to effect, in organizing Churches among them, I have visited and revisited several of these new settlements; I hope to some good purpose.

By my annexed journal you will see, Sir, but one church in fact organized during my present tour: The members of this are in the neighbourhood of a Court house, which is central, and will serve them for some time to come as a place of public worship. About twelve miles east of this, (in Manlius & Pompey) and the same distance west, Churches might be also immediately organized. But, as when this step shall be taken in these places, it is highly probable that the inhabitants might be prevailed on to contribute largely (in proportion to their ability) towards the building of churches, provided they may, at the same time be attended by a Missionary, I have thought it adviseable to postpone this measure until my return to them: Besides, they have not the advantage of those lay characters among them who at present appear to be duly qualified & disposed to read prayers, &c. with them; as is happily the case in Onondago.

Notwithstanding I have as yet been favoured with no answer from your Reverence to my letter of Oct^r 10. ult^o or to one of a later date, written at Manlius, yet I have ventured to give

RIGHT REV^d BISHOP MOORE

HOBART CORRESPONDENCE

encouragement to the people in these western counties, that I will again visit them in the ensuing Spring. This, however must depend on my being enabled to extricate myself from my unpleasant embarrassments, which alone prevent my immediate & unremitted labours there.

With sentiment of duty & veneration, I am,

Right Rev^d Sir,

Your most obedient

and much obliged Servant

DAVENT^r PHELPS.

ExtraËt of Journal subsequent to the adjournment of the Convention Oct: 6. 1803.

Sunday Oct: 9th P.M. read prayers & preached at St Peter's Albany

1 D^o 16. read prayers & preached at Paris & bapt^d one child

2 19. read prayers & preached at Hamilton & Bapt^d two children

D^o 23. D^o—d^o & d^o—at Paris & adm^d Holy Comⁿ & bapt^d

1 1 child

1 24. at Sullivan baptised one child

1 25. at D^o—bapt^d one child

4 D^o 30. read prayers & preached at Pompey & bapt^d four children.

5 Nov. 4. At Aurelius baptised five children

7 5. At Brutus baptised seven children

23

Sunday Nov. 6. read prayers & preached at Marcellus

1 7. At same place baptised one child

3 9. At Onondaga bapt^d one adult & two children

D^o 13. At same place, read prayers & preached & bapt^d

1 1 child

PHELPS TO MOORE

4 24. At Manlius bapt^d four children.

D^o 27. read prayers, & preached and attended the organization of St John's Church in Onondaga.

6 28. At the same place baptised two adults and four children.

D^o Decm^r 4. At Canandaigue baptised three adults and nine children.

12

50

Baptisms }

But fearing to be longer from my family, notwithstanding a number of calls, which I was sorry not to attend, from this place I have [*torn*] my way to them.

Superscription:

RIGHT REVEREND BENJAMIN MOORE D.D., New York.

ANNOTATIONS

Manlius.

For notice of the church work in Manlius see page 300.

Pompey.

For notice of Pompey see page 296.

Onondaga.

For notice of Onondaga see page 129.

St. Peter's Church, Albany.

For notice see page 293.

Paris Hill.

For notice of St. Paul's Church, Paris Hill, see Volume II, page 499.

St. Thomas's Church, Hamilton.

For notice see page 294.

HOBART CORRESPONDENCE

Sullivan.

For notice of Sullivan see page 294.

Aurelius.

This town, then in Montgomery County, was organized in 1789. It comprised a portion of the Military Tract, and from the original town several others have been taken. In 1791 it came within the limits of the new county of Herkimer, and in 1794 within the still newer county of Onondaga. The following description of Cayuga County is taken from page 74 of "Historical Collections of the State of New York," by Barber and Howe, published in 1841:

"Cayuga county was formed from Onondaga in 1799 but other counties have since been taken from it. Greatest length N. and S. 55, greatest breadth E. and W. 23 miles. From Albany, W., 156 miles, from New York, 301. Upon the S. the surface rises into ridges, along the Cayuga lake, the Owasco lake and inlet, and the Skaneateles lake. The disposition of the waters shows an irregular surface. The Popular ridge, E. of the Cayuga lake, rises in some places to 600 feet above, but has a gentle slope towards the lake, displaying finely cultivated farms. The eastern declivity of this and other hills are more abrupt. On the N. of Auburn, the country is comparatively level, yet has a rolling appearance from the many large gravel hills scattered over the plain, assuming in many places the semblance of stupendous mounds formed by art. This gravel has much limestone, and produces excellent wheat. Few portions of the state possess more fertile lands, or can boast of higher cultivation. In all the fruits of the climate, this county is prolific. About two thirds of the land is under improvement. The southern portion is most thickly settled. The Cayuga lake, which forms a large part of the western boundary, is a beautiful sheet of water, 36 miles long, and from 1 to 4 broad. The county is divided into 22 towns. Pop. 50,364."

In 1793 that part of Aurelius now the city of Auburn was settled by Colonel John L. Hardenbergh and known as "Hardenbergh's Corners." In 1800 it became a post village, but was not made a separate town under the name of Auburn until 1805, when it became the county seat. The earliest known services were held by the Rev. David Thatcher of Orange, New Jersey, Elder David Irish, and other missionaries. When the Rev. Philander Chase arrived at the settlement in 1798,

PHELPS TO MOORE

he was heartily welcomed by William Bostwick, a relative of the well-known missionary and founder of parishes in western Massachusetts, eastern New York, and Vermont, the Rev. Gideon Bostwick of Great Barrington. Mr. Chase baptized the children of his host and preached to the people at the house of Mr. Bostwick, a tavern on the site of the Western Exchange Hotel. In 1801 the first Congregational society of Aurelius was organized. It was intended to include Christians of every name. The place of meeting was the house of Ichabod Wilkinson on the Poplar Ridge Road. The Connecticut Missionary Society sent a pastor, the Rev. David Higgins. Though William Bostwick, Ebenezer Phelps, Dr. Burt, and other Churchmen attended, they did not give up the hope of being able to have a church of their own. The absence of the minister for some weeks in 1805, and the meetings held during his absence when Mr. Bostwick read a sermon and offered prayers, "by the general desire of the people, led to a scathing rebuke from their pastor on his return and denunciation of the tenets held by them." This determined the Churchmen to organize. The Rev. Davenport Phelps presided at the meeting held on July 18, 1808, at the house of Dr. Hachaliah Burt. The name chosen was St. Peter's Church, Auburn. The first wardens were: William J. Vredenburg and Hachaliah Burt. The first vestrymen were: Thomas Jeffries, Jonathan Brooks, Timothy Hatch, William Bostwick, Jeduthan Higby, John Pierson, and Ebenezer Phelps. A building lot was given by Mr. Bostwick, and he was appointed, with Dr. Hachaliah Burt and Ebenezer Phelps, as a building committee. Although subscriptions of fourteen hundred dollars were soon made and plans approved for a church of wood, to be thirty-six feet wide and fifty-six feet long, the church was not finished until January, 1811. In November, 1811, the Rev. William Atwater Clark, who had been made deacon by Bishop Jarvis, October 31, 1810, became missionary with special charge of Auburn, Manlius, and Skaneateles, but visiting other stations in western New York and assisting Mr. Phelps wherever he desired. The church was consecrated by Bishop Hobart during his primary visitation, on August 22, 1812. Mr. Clark was ordained priest by Bishop Hobart in St. Peter's Church, Auburn, September 5, 1812. In 1813 the Rev. Dr. David McDonald succeeded him. From its organization the parish developed spiritual and financial strength. In his last report Mr. Clark said he could not speak too highly "of the unanimity,

HOBART CORRESPONDENCE

the liberality, and the attention of the whole village to public worship." Under a succession of rectors of ability the parish has always been prosperous and active. In 1828 a rectory was built. Here Bishop Hobart died September 12, 1830. During the rectorship of the Rev. Dr. John C. Rudd, the church building burned down early in 1832. It was soon rebuilt, and consecrated by Bishop Onderdonk, August 8, 1832. When the Diocese of Western New York had been set off, November 1, 1838, from the mother diocese, it was in St. Peter's Church, Auburn, that the Bishop elect, the Rev. Dr. William Heathcote De Lancey, was consecrated on Ascension Day, May 9, 1839. The church was enlarged in 1849, during the rectorship of the Rev. Dr. Walter Ayrault. In 1868, the fifth year of the rectorship of the Rev. John Brainard, the plans of Henry Dudley for a stone church of early decorated Gothic architecture were adopted. The church was completed within two years at a cost of seventy thousand dollars, and consecrated on October 18, 1870, by the Bishop of the diocese, the Rt. Rev. Dr. Huntington, assisted by the Bishop of Western New York, the Rt. Rev. Dr. Coxe. The sermon was preached by the Rev. Dr. William Morgan of St. Thomas's Church, New York City. In 1875, through the gift of General John A. Chedell, the towers and spire were completed. In 1875 a chime of bells was placed in the tower by Edmund Davies. Dr. Brainard ended his rectorship of forty-six years on November 25, 1909, in the eightieth year of his age. In the old Diocese of Western New York and the newer one of Central New York he was known as a wise counsellor, and held many offices of honour and trust. The number of communicants, as given in the American Church Almanac for 1911, is seven hundred and ninety-nine. This list of rectors of the parish has been carefully compiled:

1805-1811	Davenport Phelps
1811-1812	William Atwater Clark, D.D.
1813-1817	David McDonald, D.D.
1817-1819	William H. Northrop
1819-1823	Lucius Smith
1824-1826	Samuel Sitgreaves
1826-1833	John Churchill Rudd, D.D.
1834-1839	William Lucas
1839-1840	C. W. Hackley, D.D.

PHELPS TO MOORE

1840-1844	William Crosswell, D.D.
1844-1846	Samuel Hanson Coxe, D.D.
1847-1852	Walter Ayrault
1853-1859	Edward H. Cressey, D.D.
1860-1861	Charles Henry Platt, D.D.
1862-1863	Joseph W. Pierson
1863-1909	John Brainard, D.D.
1910	Norton T. Houser

Brutus.

This town is upon the eastern border of Cayuga County. It was formed from Aurelius, March 31, 1802. The first actual settler, Aaron Frost, came in 1795. He was a trapper and fisherman; he was followed in 1800 by William Stevens and Sunderland Sweet. Within the present village of Weedsport the first settlers were Jonah Rude, Nathan Rude, and Abel Powers. There appears to have been no immediate organization of a parish following the services of Mr. Phelps. In Weedsport, which is the chief village of the town, St. John's Church was organized, February 27, 1866. The Rev. John H. Rowling was the first rector. Sixteen communicants were then enrolled. In 1868 a blacksmith shop was remodelled into a church at a cost, including the lot on which it stands, of sixteen hundred dollars. According to the American Church Almanac for 1911, the communicants at Weedsport are twelve.

St. John's Church, Marcellus.

This description of the town is found in the "History of Onondaga County: "

"MARCELLUS, as laid out in 1794, was one of the eleven original towns of the county, and comprised all the townships of Marcellus and Camillus and all of the Onondaga Salt Springs Reservation west of the Onondaga Creek and Lake. A part of Onondaga was taken off in 1798; Camillus in 1799; a part of Otisco in 1806; and Skaneateles in 1830. A part of Sempronius, Cayuga County, was annexed in 1804, and a part of Spafford in 1840. The town at present contains but about thirty lots of the original township, No. 9 of the Military Tract, or about one-tenth of the original town as first set off upon the organization of the county.

HOBART CORRESPONDENCE

“The surface of this town is a rolling upland, broken by the deep valley of the Nine Mile Creek, which extends north and south through the center. The declivities bordering upon this creek are steep, and rise from two to five hundred feet in altitude. The falls, of which there are several, furnish a large amount of water power. Lime and gypsum are abundant. The soil is generally a deep, black loam, formed by the decomposition of the Marcellus shales, intermixed to some extent with clay, and is among the richest and most valuable for agricultural purposes.

“Nine Mile Creek is the principal and only stream of note in the town. It is the outlet of Otisco Lake, and passes through this town from south to north. It received its name from the fact that it is nine miles from Onondaga Hollow which at the time the first settlements were made at the Creek was the nearest settlement on the east. It was also nine miles to Buck’s, the nearest settlement on the west.”
[Page 283.]

William Cobb was the first settler, and built his cabin on East Hill, to the east of Nine Mile Creek, in 1794. In the same year Cyrus Holcomb settled on West Hill, and Samuel Tyler in Tyler Hollow. Dan Bradley, Samuel Rice, and Dr. Elnathan Beach came in 1795. Dr. Beach built the first frame house in the town in 1796. In 1806 there were nine dwellings. There appears to have been no immediate result of the work done by Mr. Phelps. Occasional services had been held in Skaneateles since 1803, and the parish of St. James was incorporated in 1816. In 1827 the Rev. Amos Pardee of Skaneateles reported thirteen communicants and twelve baptisms at Marcellus. In that year a church was built on land given by Mr. White. This building was burned in 1867. A new church was erected soon after, under the supervision of the Rev. Robert M. Duff of St. James’s Church, Skaneateles, at a cost of three thousand dollars. From 1836 to 1867 there was a resident rector. It was then made a part of the work of St. Andrew’s Associate Mission of Syracuse, under C. P. Jennings. It is now an independent parish, of which the Rev. Edward Burdick Doolittle is rector. The number of communicants in 1911, as given in the American Church Almanac, is one hundred and eighty-two.

Canandaigua.

For notice of Canandaigua see page 17.

CHRISTOPHER SMITH

CHRISTOPHER SMITH was a wealthy and liberal member of Grace Church, Jamaica. He was very active in all its affairs, and served as vestryman and warden from 1788 until his death in 1805.

[FROM CHRISTOPHER SMITH]

Jamaica Dec^r. 14, 1803

REV^d MR. HOBART,

DEAR SIR

I HAVE received a kind letter from The Right Rev^d Bishop Moore DD dated June 13 last informing me He would in order to make up y^e Deficiency of our Subscription list for The Rev^d M^r White will procure Fifty Dollars from the Society Established for the promotion of Religion & Learning, and as I have your Esteemed favour dated feb^y 2. 1803. Informing me I was elected An Honorary Member of said Society, and the Trustees request my promoting the Institution, and my not haveing had the pleasure to Inform you that you'l be pleased to Note Ten Dollars. p^r Ann on my Account which you'l be pleased to deduct out of the Bounty of Fifty Dollars p^r Ann. to Grace Church Which if Covenant Should be glad to have by the first of next Month as M^r White year with Grace Church will End I am most Respectfully

Dear Sir

Your most Obed Serv^t

CHRIST. SMITH.

Superscription:

THE REV^d J. H. HOBART at New York

HOBART CORRESPONDENCE

ANNOTATION

The Society for the Promotion of Religion and Learning.
For notice of this Society see page 133.

ELIAS BAYLEY DAYTON

[FROM ELIAS BAYLEY DAYTON]

Elizth Town 17th Dec^r 1803

DEAR SIR,

JANE is much in want of a piece of Silk which her Mama left in New York to be colored. Shall I beg the favor of your sending it to the charge of Benjamin Mills at the Ferry directed for me?

Yours sincerely

E. B. DAYTON.

REV^D MR. HOBART.

No superscription.

ANNOTATIONS

Jane Tongrelou Chandler Dayton.

Jane was Jane Tongrelou Chandler, a daughter of Mr. Dayton. She married in 1812 the Rev. William Berrian, afterward rector of Trinity Church, New York City. She died in April, 1860.

Benjamin Mills.

Benjamin Mills kept a tavern and boarding-house at No. 57 Whitehall Street. In 1803 eight vessels entered Whitehall slip from Elizabeth Town which carried freight and passengers.

HOBART CORRESPONDENCE

[FROM SAMUEL OGDEN]

Newark Dec^r 22^d 1803

DEAR SIR

I RECEIVED, your favor of the 17th Instant, for which I thank you.

As Major Ford, my agent, who lives at Ogdensburg; will, I suppose set out for this place within a few Days, and as it will be proper for him, to be at Home, when M^r Phelps makes that place a Visit; Pray request him to postpone his journey untill after Fords return, as to which I *will* inform you.

M^{rs} Ogden unites in best respects to your good Lady, with Dear Sir your most

Obedient Serv^t

SAM^L OGDEN

THE REV^D M^r HOBART

Superscription:

THE REV^D M^r HOBART, New [*torn*]

To the care of M^{rs} PETER M^CKEE

ANNOTATIONS

Nathan Ford.

Nathan Ford was born at Morristown, New Jersey, December 8, 1763. His father and mother died when he was very young, and the boy was brought up by his grandfather, Jacob Ford. He received only the little knowledge that was imparted in the village school, but improved his mind by reading. When seventeen years old he joined the Continental Army, then encamped on the hills near Morristown. He was made assistant deputy quartermaster-general, and served with such acceptance that he gained the confidence and good-will of many officers. He acquired the rank of major. His occupations after the war until 1794 were various. In that year he was engaged by Colonel

SAMUEL OGDEN

Samuel Ogden to inspect his purchases of land in northern New York, proceed to Montreal, and learn when the British would evacuate the posts on the frontier, that the tracts might be settled. In a letter dated Perth Amboy, July 12, 1795, Colonel Ogden writes:

DEAR NATHAN

By this opportunity I have written again to my brother on the subject of his application to my Lord Dorchester and told him you would stay a few days at Montreal and requested him to communicate to you, (to the care of Mr. Forsyth) his lordships determination. Now in case of his giving you permission to repair one or more of the houses, and placing inhabitants therein, you will then while at Oswegatchie, make, with the advice of Major Drummond, the necessary arrangements and procure some proper person to move in there as my tenant. The importance of this, you will see, *and it may become a question*, whether you, had not better in this case return from Toronto *via Oswegatchie, and spend some weeks, or perhaps months there, this summer and autumn*, so as to prepare and arrange things for your reception next Spring. If you should succeed in this idea I gave you respecting the *saw mill* then it ought to be kept diligently at work in sawing pine boards and shingles proper for the buildings we mean to erect next year, which ought to be carefully set up when sawed, so as to be seasoned for use next summer. Can you not by some means or other possess yourself of a particular account of the distance and route from Oswegatchie up the river and lake, and so on to Fort Stanwix, or such route as the nearest direction may lead to? In doing this attend to the following queries: 1. What falls of water between the Oswegatchie and the Lake? 2. What distance from the fort to the lake? What streams put in and where? With a full description of lands, meadows, swamps, &c. *Be very particular as to this*. 3. a very particular description of the lake, as well as the outlet, and the land around the margin, with an estimate of its dimensions and course, so that we may form an estimate of its situation in the townships. Estimate its course with that of the great rivers. 4. What streams run up into the lake, and what water communication leads from towards Fort Stanwix, and what may be the supposed distance. 5. In your description of land, attend to timber, limestone, intervale, bog, meadow, swamps, &c. Let your observations be made in writing, and do not spare paper. Perhaps a few

HOBART CORRESPONDENCE

dollars laid out in presents to the Oswegatchie Indians would be useful. You will procure from the commanding officer at Montreal, a letter of introduction to the serjeant at Oswegatchie. This will become very necessary. Col. Gordon and Col. McDonald, if at Montreal, will aid you in this.

My health is mending. God bless you.

SAM^L OGDEN.

MAJOR FORD.

[*History of St. Lawrence and Franklin Counties, by Franklin B. Hough, p. 373.*]

The brother mentioned was the Hon. Isaac Ogden, a loyalist, who settled in Canada, where he became judge and filled other offices. In the reply written from Kingston, August 28, 1795, the major acknowledges the receipt, "this moment," of the letter, and mentions his visits to Oswegatchie, the bad condition of the dam there, and the legal difficulties and entanglements which the claim of M. Lorimier to the land around the fort would involve, and proceeds: "My intention is to return to Oswegatchie, if I keep my health (which thank God, was never better) I intend leaving my baggage, and find my way through the woods to the Little falls. This idea I suggested to you in a former letter. Never was anybody more unfortunate than I have been in passages. I had a long passage up the North river and a long passage to St. John's, was detained longer at Montreal than was necessary for want of a conveyance up the river, and as the d—l must have it so, arrived there only two hours too late for a passage to Niagara, and this is the ninth day I have been here wind bound, and what is more than all, a packet which arrived two days ago from Niagara brings word that the Governor left that place six days ago for Long Point, at which place his stay is very uncertain, I shall go to Niagara, and if I do not find his return certain in a short time I shall go on to Fort Erie, and there hire an Indian to take me on in a birch canoe, until I find him. I think this will be saving time." [*History of St. Lawrence and Franklin Counties, by Franklin B. Hough, p. 375.*]

In a letter written from Newark, Upper Canada, September 10, 1795, Major Ford mentions that he had after "another gun boat voyage of six days" reached that town, where he was awaiting Lord Dorchester. He finally saw him, but the governor was too ill to attend

SAMUEL OGDEN

to business, and Major Ford was informed that the matter would have to be considered in council. But the need of concession from Lord Dorchester was made unnecessary by the ratification of the Jay Treaty with England, which provided for the surrender of all ports held by the British in the United States before June 1, 1796. Major Ford returned to New York, but whether he went through the woods, as he proposed, is not known. He consulted with Colonel Ogden, and in July, 1796, left for his new home. The "Reminiscences of Ogdensburg, compiled in 1907 by Swe-Kat-Si Chapter of the Daughters of the American Revolution," give, on page 11, these particulars of the settlement under Major Ford and the growth of the town:

"Settlement under the proprietorship of Mr. Ogden was commenced by his agent Nathan Ford, who arrived here August 11th, 1796, and was given the power of attorney for the sale of Lands July 11th, 1797. The first stock of goods opened in Ogdensburg was brought by the tedious route of the Hudson River, the Mohawk, Wood Creek, Oneida Lake, Oswego River, Lake Ontario and the St. Lawrence, by Mr. Ford. En route up the Mohawk, one of the boats laden with goods was sunk into the rapids, and the cargo badly damaged. The stock was opened in the sergeant's room of the late British barracks, and Richard Fitz Randolph was the first man to measure tape, or sell salt and sugar in the embryo city. Others accompanying Mr. Ford were Thomas Lee, a carpenter; John Lyon and family, and a few boatmen from Schenectady. The family of Tuttle, who he had sent on to stay in the fort and keep things in order, he placed in the barracks adjoining the store; Mr. Lyon was placed in the mill-house. Ford at once crossed to Canada, and obtained three yoke of oxen, four milch cows, peas, wheat, etc., hired forty men and set about building a dam and sawmill.

"Many persons on the other side were anxious to come and settle, but Ford had, as yet, no authority to sell lands, and was forced to defer their applications by telling them settlements could not be made until the land was surveyed. In a few days Joseph Edsall arrived and began to survey lands. He brought with him a small bag of orchard grass-seed, half for Ford, the other for Mr. Farrand on the north shore.

"On the approach of winter, Mr. Ford left for New Jersey, and did not return to Oswegatchie till August 9th, 1797. He found the Canadian claimants to the lands had been over in the spring, held a

HOBART CORRESPONDENCE

town meeting, elected civil and military officers, and sent on Eusley, their moderator, to have their proceedings ratified by the governor; they had also opened a land office for selling and settling the Ogden tracts. Ford was finally obliged to purchase the lease from these Canadian claimants for the sum of £62 10s. Canada currency, for a quit-claim, 'during the rest, residue and remainder of said term which is yet to come and unexpired, to wit; so long as wood shall grow and water run, peaceably and quietly to enter into, *have* and *occupy*, possess and enjoy.' A grist-mill, that known later as the Wm. Furniss, later still the S. W. Day mill, was completed and in grinding order December 1st, 1798.

"The next great undertaking was to build roads so that the long journey might be made with more ease. In connection with laying out the highways and building roads, it may be of interest to note that the writer's grandfather, Gen. Ela Merriam of Lewis Co., his brother-in-law, Elisha Backus of Utica, grandfather of our townsman Mr. Frank Chapman, associated with Samuel Bulkley of Watertown, were proprietors of the first through line of stages to the lake and river. They held the government contract for carrying the U. S. Mails from Utica to Sackett's Harbor from the year 1824-1850, when the construction of the R. W. & O. R. R. greatly shortened the route at this end. Later the construction of the U. & B. R. R. R. as far as Boonville shortened that end of the route, but for some years longer the old stage line over the State road transported passengers and mail from Boonville to Lowville, twenty-two miles.

"The first 4th of July celebration of our nation's birthday in Ogdensburg, if not in the country, was held in 1802. Exercises were held in the old barracks, and Mr. John King, in the employ of Ogden and Ford, delivered the oration. In 1804, a pleasant celebration was held; dinner was given by Judge Ford, for such was now his title, and fireworks prepared on the premises were set off in the evening. A party of both sexes came from Canada to assist in the festivities. At this early date were the amenities thus observed by the opposite neighbors."

In all his negotiations with the claimants of the land, in his laying out the town, Major Ford showed excellent judgement. When Canadian claimants, during his absence in the spring of 1797, had come across the St. Lawrence River, set up a town government, and cut

SAMUEL OGDEN

a large quantity of bark, he quietly confiscated the bark and let it be known that he would prosecute all trespassers. At another time, when some of the Oswegatchie Indians under the influence of liquor entered his house, the old stone garrison, and seized his negro slave Dick and intended to burn him in the fire on the hearth, the major arose from his bed and, without waiting to dress, gathered some servants, took his sword, and used it to such good purpose that the Indians fled terrified. When St. Lawrence County was formed from Clinton, March 3, 1802, Major Ford was made the first judge. He was impartial and able in his decisions. In 1804 four families were living in Ogdensburg. Colonel Ogden was concerned for their spiritual well-being and intended that a church should be built and a clergyman sent. This was the reason why he wrote the letter given in this Correspondence. He also wrote a letter November 29, 1804, to Judge Ford, in which he explained his purpose: "You have added hereto the state of my attempt to effect the establishment of a Clergyman with you. From what has passed it seems pretty certain that one will visit you with my letter, on the receipt of which I pray you do everything in your power to establish him with you, render his visit as pleasing as possible, show him as extensive an annuity as possible. Will not Tibbets and others from the other townships, as well as from the other side of the river contribute towards his establishment? I am certain nothing will promote our object more than the settlement of a proper clergyman and erection of a Church. The following is a copy of my letter to you which I have left with the Bishop dated New York 23 November:

"My desire that a Church should be early established at Ogdensburg, has induced me to wait on bishop Moore and some others of the clergy of this place, desiring that a clergyman might be induced to make you a visit under the belief that having explored the town, situation &c. he will also be desirous of becoming a resident with you. The following are the proposals I have made:

"Samuel Ogden proposes to have *two town lots*, laid out in the town, near the church and court house lots, one to be held as a *parsonage*, and conveyed for its use, the other to be conveyed in fee simple to the first clergyman who shall reside in the town, and perform Episcopal duties therein for the term of ten years. One farm shall be laid out in the vicinity of the town as a parsonage, to be conveyed *for the use of the Church*, also a convenient lot in town, whereon to

HOBART CORRESPONDENCE

build a Church, and for a burying ground. The bishop has presented you with two dozen prayer books. How shall I send them?'' [*Franklin B. Hough, History of St. Lawrence and Franklin Counties, p. 418.*]

Before this letter reached Judge Ford, negotiations were in progress for the settlement of a Presbyterian minister. Many of the inhabitants were Presbyterians, as was the judge himself. It is said that he used strong language when he read the letter, and determined that a Presbyterian minister should be settled. In the course of a long letter, dated January 11, 1805, Judge Ford says:

“I confess I feel much embarrassment in answering that part of your letter which relates to the establishing of a clergyman. Not because I do not think your arrangements judicious and liberal, but because there are local considerations which claim to be deliberately and cautiously examined; for however much this measure may partake of yours and my wish, I fear our interest will be materially affected by it at this time, because the whole emigration to this country is, and has been, with very few exceptions, Presbyterian, and this summer pains have been taken to settle a clergyman in Lisbon of that denomination. A visible spring has been given to emigration in that town in consequence of it. Our neighbours are pursuing that kind of policy which comports with the feelings and wishes of the people in this respect, by which they expect to profit, and they will. The moment a measure should be pursued which had the shadow of appearance to direct the religious opinions of the people (no matter how pure our motive may be) jealousies will be excited and uneasiness created. It is not necessary for me to tell you how quick the sensibility of people are engaged when their religious notions and prejudices are touched; reason loses its force, and passion and rancor are the only visible features. Since Lisbon has settled their clergyman, our people are anxious to have one also. The idea has been much pressed and urged by them, and they have determined to have one but he must be a Presbyterian. I have suggested our idea, but it will not take. The question now is whether we shall find it our interest to resist their wishes and the wishes of those who it is probable will come to our settlement, or whether it will not be better to let them follow their own prejudices and please themselves in their religious pursuits. It unquestionably must be the means of casting a double emigration into Lis-

SAMUEL OGDEN

bon, and this I make no doubt has operated as a reason for the haste with which Lisbon has settled their clergyman. We shall find it our interest to move in this thing with caution, and not hastily take a step by which our neighbours will gain in proportion as we lose by a wrong move upon the chess board. We stand delicately situated at this time. There are those whose interest is to take every advantage of any unguarded measure we may pursue, for however much of good understanding and harmony there is in the country at this time, there are jealousies and secret feelings in the breasts of *some people in this world* on account of the Court House.

“I have now and then heard them echoed in whispers. There was no belief that the exertion which has been made would have been to have the courthouse built. It is certain that the edifice was considered a thing which might be visible seven years hence, but it is now fixed by law ; consequently all hope of changing its situation has vanished. The circumstance gives us an evident advantage of the other towns, and they will naturally for a time, feel jealousies for they are natural upon such occasions ; and if by any means we should excite a religious clamor, we must expect advantage to be taken of it, in which case we shall lose more than we shall gain. I conceive this would be the case, for the purpose of counteracting the advantage we now hold. As for any assistance from our neighbors on the opposite shore, it is out of the question, for they are universally Scotch Presbyterians or Methodists. As for —— he never gave a farthing in his life for the support of any clergyman ; he holds all alike in equal contempt. No assistance can be reasonably calculated on from without, and want of accordance in our settlement must and will beget an expense which will not be favorable to our interests, for we cannot calculate upon more than a mere trifle from the settlers, if anything at all. It is only necessary for you to ask yourself what success you would probably meet with were you to set a subscription on foot to be subscribed by Presbyterians and Methodists for the support of a Church of England Clergyman? There are few that are better able to answer this question than yourself, for your knowledge of exciting of prejudices which attach to different sects, is such as will enable you to make a prompt decision. I have tried to comprise my ideas upon this subject in as concise a manner as possible, and shall conclude them by observing that circumstanced as we are, whether it would be

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good policy to take any step upon this subject at present, but leave the people to act for themselves.

Believe me with warmest affection, your friend,

N. FORD.

[*History of St. Lawrence and Franklin Counties, New York, by Franklin B. Hough.*]

After such a letter Colonel Ogden made no further effort, although it is said that there were many who welcomed his proposals and would have been glad to accept them. Upon October 10, 1805, Judge Ford with several others who were prominent united in forming "the Church and Congregation of Christ, in the town of Oswegatchie." Nathan Ford, John Lyon, Aaron Welton, Louis Hasbrouck, and Thomas J. Davies were chosen trustees. The judge wrote this note of explanation to Colonel Ogden, October 21, 1805: "Finding them determined to get one of the Presbyterian Order, and their minds being fully bent on that object, I concluded that it was proper for us not to oppose, but fall in with their views, and take such a hand in the business as to prevent their getting a poor character who would probably be a harm rather than advantage to the settlement. Under this impression I have united with them in giving a call to a Mr. Younglove, a gentleman of education and abilities, and who has been the first Tutor of the College at Schenectady for three years. His recommendations are highly honorable. He has spent six weeks with us, but has now returned to his friends in Washington County and expects to be back in February. I have suggested to him the idea of taking charge of an Academy here an institution I make no doubt will answer well, for there is no such thing in Canada short of Montreal. If I can succeed in effecting this object which at present I make no doubt of, it will be the means of adding much reputation to this place, and particularly so by having it under the guidance of a man who has already established a reputation as a teacher. Our court room will afford good accommodations for the present." [*Gazetteer of St. Lawrence County, p. 180.*]

Judge Ford's expectation of an academy was not realized. One was incorporated twenty years after. Mr. Younglove remained only a few months. There was no parish of the Church until 1820, when the Rev. Amos G. Baldwin became resident missionary in St. Lawrence

SAMUEL OGDEN

County and St. John's Church was organized. Father Nash had made a visit in 1816.

In 1805 Judge Ford removed from the old garrison house in which he had lived for nine years. He chose for the site of his new home the elevated grounds back and a little west of the house which he then occupied. The house was one and a half stories high and faced the St. Lawrence. Here he passed the remainder of his life, entertaining many friends from New York and elsewhere as well as distinguished strangers. He died March 29, 1829, greatly mourned and missed. He was well fitted for pioneer life, and showed capability and prudence in making the settlement in the wilderness a flourishing and important town. Just before his death he said to friends:

"I am drawing near the close of life. I look forward to the salvation purchased by Christ as abundantly sufficient to save all who will put their trust in Him."

The latest historian of Ogdensburg, Gates Curtis, in "Our County and Its People," on page 348, says: "Thus passed away the founder of Ogdensburgh. His whole life was spent for the good of others. He was odd and quaint in some of his expressions, yet honest, benevolent, and generous to a fault, and firm in his conviction of what he deemed to be right and just."

Euphemia Ogden.

In the sketch of Colonel Samuel Ogden on page 138, Volume II, full particulars are given concerning his wife.

HOBART CORRESPONDENCE

[FROM JAMES KEMP]

REV^d & DEAR SIR

GIVE me leave to trouble you with some inquiries about a young Gentleman of the name of John Troup. He is the Son of a M^r Henry Troup, late a merchant of the City of New York. He has an Uncle, called M^r Albert Rychman, who was formerly in partnership with his father.

The widow of this young man's Uncle D^r Charles Troup, and a cousin, M^{rs} Campbell are members of my congregation, & seem much interested in the fate of their connection. They have never heard from him since the death of his father, which happened a few years ago. Then, it seems, he was at Columbia College. If you can inform me, where he is now, what he is doing, what are his circumstances, and his views in life, I shall deem it a great favor.

I have been looking for Nelson, some time. You no doubt received my letter enclosing the Subscribers names that I had obtained. I am so much pleased with your plan, and have such confidence, that your pieces will all tend to promote piety, and fix correct principles of religion in the young mind, that I could wish to be admitted, if possible, even to a small share of the advantages, that must result from it. When I consider the present state of religion ; and more particularly the situation of young people, in Maryland, in my gloomy moments, I am ready to sink under the reflection. Youth here, are raised with little more knowledge of religion, than the beasts of the field. This is part of the system of the Methodists and those ministers of the Church, that labor to produce a reformation in this respect, are opposed and discouraged in every way. In what this will end, God only knows.

JAMES KEMP

Accept my best wishes for your happiness & success in the Ministry, and believe me to be

Your Affectionate Brother

JAS. KEMP.

No superscription.

Cambridge Jan^y 9. 1804.

ANNOTATIONS

John Troup.

No accurate information concerning John Troup can be found after diligent search in the public record offices in New York City and Jamaica, the homes of the family, as well as examination of genealogical material relating to the Troups of New York. His name is not upon the matriculation books of Columbia College, and there is no family tradition about him.

Henry Troup.

Members of the Troup family, whose original home was Scotland, were in the Province of New York as early as 1704, for in that year a marriage license was issued to John Troup and Elizabeth Tunnicliffe. In 1718 John Troup witnessed the will of Killiaen Van Rensselaer. Previous to 1732 John Troup, Jr., married Elizabeth, a daughter of Christopher and Sarah Rousby. Mrs. Rousby, who lived at No. 131 Pearl Street, had the distinction of surviving four husbands, William Cox, John Oost, Captain William Kidd, known as "the pirate," and Christopher Rousby. Her son Alexander Rousby married Ann Way, of a prominent family of New London, Connecticut. He was captain of a merchant vessel, which did valiant service as a privateer in the various conflicts between England and France from 1740 to 1754. He died in 1754. His brothers, John and Robert, were also commanders of merchantmen, and were distinguished for their valour in attacks upon West Indian Islands and defending the English Resident in them from French and Spanish aggressions. In 1759 Captain Troup of the "Sturdy Beggar" was presented by gentlemen of the Island of Antigua with a large silver bowl, a silver cup, and a silver

HOBART CORRESPONDENCE

salver in grateful acknowledgement of his defence of their interests. John Troup, a merchant of New York City, living on Hanover Square, removed to Jamaica in 1761. He was a vestryman of Trinity Church from 1758 to 1762. He was named as warden in the charter granted April 8, 1761, to the Church at Jamaica. He was a liberal benefactor of the parish, and died in 1775. His son John died in 1817. The descendants of Colonel Robert Troup of Revolutionary fame and afterward United States district judge and vestryman of Trinity Church disclaim any connection between the various persons of the name in the city of New York from 1704 to 1775. There is undoubtedly a near relationship which remains untraced. Henry Troup appears to have come directly from Scotland to New York, where he found relatives. He engaged in business with Albert Ryckman as a dealer in china, glass, and earthenware, with a store on Queen Street. The firm was afterward at No. 58 Water Street, and in 1794 at No. 189 Water Street. Mr. Troup was married to Elizabeth Ryckman, December 2, 1786, by the Rev. Benjamin Moore. From 1794, in addition to the business in Water Street, he had an office as merchant at No. 26 George Street, now Spruce Street, which even then was largely occupied by dealers in leather. Mr. Troup died in 1801, and was buried in Trinity Church-yard, May 29. This notice appeared in the "Commercial Advertiser," May 28, 1801:

DIED

Yesterday morning in the 47th year of his age Henry Troup, a native of Scotland who has resided in this city many years. To communicate the virtues of his character will be unnecessary for they are written in the hearts of his friends; it is sufficient to mention, that with a temper, open, generous and warm, he possessed a mildness which endeared him living, and a faithfulness in friendship which will satisfy his memory. His friends are requested to attend his funeral from 93 Front street to-morrow afternoon at 5 o'clock without further invitation.

Albert Ryckman.

The Ryckman family had been established in the vicinity of Albany since the early days of New Netherlands. They were substantial citizens, engaged in farming and brewing. In 1732 John Ryckman,

JAMES KEMP

a brickmaker, was living at Turtle Bay on the Island of Manhattan. As his son Albert was dead, he left by will the share intended for him to his grandson, Albert. He was probably the grandfather of the merchant of 1790.

Charles Troup.

In the first United States census for 1790 the name of Charles Troup appears in the enumeration for Talbot County, Maryland. There were in his family three "free white males," one "free white female," one "other free white person," and three "slaves."

Mrs. Campbell.

Notwithstanding a careful examination of documents and genealogical notes upon the families by the name of Campbell, no particulars concerning the Mrs. Campbell alluded to by Mr. Kemp are ascertainable.

Robert Nelson.

For notice see page 339.

Plan of John Henry Hobart in January, 1804.

So far as any documents show, Mr. Hobart had no intention of changing his position at Trinity Church. The plan to which he alluded may have been the preparation of the manuscript of Dr. Chandler's Life of Dr. Johnson for the press, or the formation of the class of young men for the study of theology, out of which grew the Theological Society which existed from 1806 to 1811, when Dr. Hobart's duties as Bishop did not allow him to continue it. No other plans were carried into execution at this time.

HOBART CORRESPONDENCE

[FROM FREDERIC BEASLEY]

Albany Jan^y 10th 1804

MY DEAR HOBART—

I HAVE just rec^d a letter from my brother in N^o Carolina informing me that he had sent four barrels of Carolina potatoes to your care in New York in order that you might have them conveyed to me. This would be giving you a great deal of trouble, indeed, if you could send them at this time to Albany. But since this is impossible I will not permit them to be thrown away. I had written some time ago to my brother proposing an exchange every year with him of our Northern apples for these potatoes, as the one are very scarce with him & the other with us. He without knowing, that they could not reach Albany at this time, has already commenced the barter with me. I have done this entirely on the account of M^{rs} B who is extremely fond of this vegetable. As, however I shall be able to obtain none of them this winter, I would wish you to take one or two barrels for yourself & have the remainder conveyed to M^{rs} Dayton at Elizabeth. Perhaps M^{rs} H will be fond of them & I know that at Elizabeth they will be a treat. Have you rec^d the barrel of apples & the cheeze I sent to you some time since?

My brother seems resolved to come on here in the spring. I think he will not fail again & perhaps my sister will be with him. He will call on you by my direction & you will be good enough to give him the necessary information about paying me a visit.

What do you think of the conduct of our friend Kollock? The people here are extremely offended. He has in my opinion acted very shamefully. If he has not been mislead by the advice of his friends he has discovered extreme want of firm-

FREDERIC BEASLEY

ness & decision. His obligation to settle amongst this people were, in my opinion such that nothing but an absolute & obstinate prohibition on the part of his presbytery should have induced him to disappoint them. I blush for the part I have taken in this business now that it has taken so unfavorable a turn. No one who was not here at the time of K—k's visit to this place can form a just idea of this affair. He unequivocally, as far as his will was concerned in it, accepted the call. He was treated with the utmost cordiality by the people. He even visited them as their minister. They have sent to me almost every day since he left us to enquire concerning him. And now after all to disappoint them is scandalous. He should have listened to the solicitations of no one. He should have told them that he was engaged to come here & that nothing should induce him to violate that engagement. But to accept of the call to Princeton at this time has a still more unfavorable aspect. It will be universally believed, that he has only made use of his Presbytery as a cloak to shelter him from responsibility & reproach whilst he slips into a more eligible post. I did not expect this from our friend. I wish he had had only one friend to advise him who was acquainted with the business. I must think that in that case he would have done otherwise.

M^{rs} B presents her love to you & M^{rs} H & is joined by Miss De H: I need not tell you that too much of my heart is with you to contribute to my enjoyment whilst absent from you. I have sent the letter to M^r Nash by a good opportunity. Let me hear from you. I am

Yrs affectionately

F. BEASLEY.

No superscription.

HOBART CORRESPONDENCE.

ANNOTATIONS

John Beasley, M.D.

The Beasley family were early settlers along Albemarle Sound, North Carolina, principally in Chowan County. At a court held at Edenton, the capital of the county, in the winter of 1695, Mary Beasley presented the accounts of the estate of her husband, Robert Beasley, which were allowed, and the estate ordered to be divided, before March of that year. At a court held at the house of Henry King, Edenton, April 19, 1715, James Beasley with William Charlton, William Branch, and John Jones was made an appraiser of the estate of Timothy Johnson. Previous to September 15, 1717, James Beasley had been elected a justice for Chowan precinct. He served, as the records show, until after 1720. In the will of Samuel Beasley of Edenton, made in 1735, mention is made of his grandmother, Mary Beasley, his brother, James, and James Beasley, Jr. ; also of John Beasley. John Baptist was a son of James Beasley. He married Elizabeth, a daughter of John and Sarah E. (Vail) Blount. Like his father, he was prominent in the town and in St. Paul's Church, the oldest parish in North Carolina, founded in 1704. He served as vestryman and warden for many years. Four children, at least, were born to him, John, Fred-eric, Martha, and Rebecca. John studied medicine, and settled in his native town, where he had a large practice. He was also a warden of St. Paul's Church. The family of Dr. Beasley's mother, Elizabeth Blount, had been settled in Chowan County from 1660, when James Blount with his wife and children came from Isle of Wight County, Virginia. By marriage it has become allied with many of the famous families of the old north state. Mary, a daughter of John Blount of Edenton, married the Rev. Charles Pettigrew, who was elected Bishop of North Carolina, but never consecrated.

Elizabeth Chandler Dayton.

The Mrs. Dayton alluded to was probably the wife of General Elias Bayley Dayton.

Sisters of Frederic Beasley.

The sisters of the Rev. Frederic Beasley were Martha, who married Mr. Marshall, and Rebecca, who married Mr. Ryan.

FREDERIC BEASLEY

Henry Kollock.

A notice of the Rev. Dr. Kollock will be found on page 65 of Volume II. The allusion is to the vacancy in the Presbyterian Church in Albany by the elevation of Dr. Eliphalet Nott to the presidency of Union College upon the resignation of Dr. Jonathan Maxcy, in 1804.

Susan W. Beasley.

Frederic Beasley's first wife was Susan W. Dayton; see page 327.

Miss De Hart.

"Miss De H" was Miss De Hart, a daughter of the Hon. John De Hart, who was a vestryman and warden of St. John's Church, Elizabeth Town, a member of the Continental Congress of 1775, and first mayor of the borough of Elizabeth Town. Miss De Hart married John Mayo of Richmond, Virginia. In 1817, their daughter Maria married General Winfield Scott of Virginia. He was a student at William and Mary College when eighteen years of age, a member of the Richmond bar at twenty, and a captain in the United States Army at twenty-one. He served at Charleston, South Carolina, and New Orleans, Louisiana, until 1812. During the War of 1812 he was on the northern frontier, and gained the only two victories won by Americans on Canadian soil. He was taken prisoner at Queens-town Heights in October, 1812; exchanged in 1813; was victorious at the battle of Chippewa, July 5, 1814, and at Lundy's Lane, July 25, 1814; and was promoted to be major-general at the age of twenty-eight. In 1841 he became general-in-chief of the United States Army, on the death of General Alexander Macomb. He was in chief command during the Mexican War in 1846, and on September 14, 1847, made his triumphal entry into the City of Mexico, which ended the war. In 1852 he was the Whig candidate for President of the United States, but was defeated by General Franklin Pierce. During the early part of the Civil War he was active as general-in-chief, and devised the defences of the city of Washington. In November, 1861, he was succeeded by General McClellan. He died at West Point, New York, May 29, 1866, in his eightieth year.

Daniel Nash.

For sketch see page 110.

HOBART CORRESPONDENCE

[FROM JAMES RICKETTS]

Elizath Town Jan^y 30th 1804

DEAR SIR

I HAVE enclosed you One Hundred Dollars and am happy to have it in my power to comply with your wishes, please to place it to my credit on acct of my son Philip.

M^r. R. unites with Maria & myself in our kind love to you & Goodin & our Son

I am

D^r. Sir

Yours with much
friendship

JAMES RICKETTS

THE REV^d. M^r. HOBART.

No superscription.

ANNOTATIONS

Philip Ricketts.

See sketch of James Ricketts, page 342.

Mrs. James Ricketts.

See sketch of James Ricketts, page 342.

Maria Ricketts.

See sketch of James Ricketts, page 342.

LEVI HOLLINGSWORTH

LEVI, a son of Zebulon Hollingsworth, was born at Elkton, Maryland, November 29, 1739. He came from a distinguished ancestry in the city of Chester, England. Valentine Hollingsworth was a friend of William Penn, and with his son accompanied him to Pennsylvania. Henry Hollingsworth assisted Thomas Holmes, the proprietor's surveyor, in laying out Philadelphia. Zebulon, son of Henry, was surveyor-general of Cecil County, Maryland, and acquired a large estate, on which he built a spacious mansion. He had a large family. His son Levi, when only eighteen, engaged in business, owning a sloop in which he brought flour from the mills of Christiana, Delaware, and the Elk, Maryland, to Philadelphia. From this early venture he branched out into other lines of merchandise. In 1760 he settled in Philadelphia as a merchant, where his honesty, enterprise, and industry were fully recognized. During the Revolution he suffered severely, both in loss of payment for supplies furnished to the Continental Army, and from the general prostration of all business. He was a true patriot, and gladly gave of his means and exposed himself in behalf of the cause of the United States. He was frequently sent on delicate missions, which he scrupulously performed. On one occasion he was sent with specie for the payment of the troops, under General Montgomery, who was then investing Quebec. Mr. Hollingsworth was a merchant until his death on March 24, 1824, at the age of eighty-four years. He was a firm and consistent Churchman, and a vestryman of St. Paul's Church. He is represented as of slender build, tall and spare, quick and energetic, and engaging in his manners.

[FROM LEVI HOLLINGSWORTH]

Philad^a 1 February 1804

REVEREND SIR

IT hath pleased God to visit the Reverend D^r Samuel Magaw, rector of St Pauls Church in this City, with a severe stroke of a Palsey, thereby rendering him incapable of

HOBART CORRESPONDENCE

his official Duties in the Church and Congregation. He hath last week surrendered his pastoral duties to the Congregation, the Church is now without a regular minister and is dependant on the goodness of the Bishop & other episcopal Clergy of this City for temporary Supplies nor hath the Vestry or Congregation any particular pastor in View.

not knowing how your engagements may be in the Churches of New York, I take the liberty to write you, in confidence, and your answer will be received and acted on with equal caution—to know whether if a call should be offered by the Congregation of St Pauls church, you Could with propriety accept of it—several of the Vestry of the Church are desirious of receiving information from you, in confidence, before any steps on this important subject shall be further taken, you will therefore oblige me by an early communication

With great esteem

I subscribe myself

Your obliged

Humble Serv^t

LEVI HOLLINGSWORTH

Superscription:

THE REVEREND JOHN HOBART, Greenwich, State of New York

ANNOTATION

Samuel Magaw.

For notice see Volume II, page 88.

BETHEL JUDD

BETHEL, a son of Noah and Rebecca Judd, was born at Watertown, Connecticut, in May, 1776. He was graduated from Yale College in 1797. He studied theology under the direction of the Rt. Rev. Dr. Jarvis, and was made deacon by that prelate in St. Peter's Church, Cheshire, on September 30, 1798. He took charge of Christ Church, Roxbury, and St. Paul's, Woodbury. In 1802 he became rector of Christ Church, Hudson. Here he was able to complete the church, which had been left in a deplorably unfinished condition, through the mismanagement of the Rev. Mr. Gardiner. He had the pleasure of seeing the church consecrated in October, 1803, by Bishop Moore. In 1803 Mr. Judd established the first Sunday School in the state for children of the Church. In 1807 he accepted the rectorship of St. Ann's, Annapolis, and the principalship of St. John's College. He was successful, and took a great interest in the affairs of the diocese. In 1807 he was the Convention preacher, and served upon the standing committee each year he was in Maryland. Returning to Connecticut in 1811, he was chosen as rector of St. Paul's Church, Norwalk, in 1813. His scholastic qualifications made him listen, in 1817, to the desire of friends in North Carolina that he would open a school in Fayetteville, in connection with the rectorship of St. John's Church. While there he was active in the measures looking to the revival of the Church. As had been the case when in Connecticut, he was mentioned by many as suitable for the Bishopric. He came back to his native state in the fall of 1819 and made a missionary tour in New London County. On September 14, 1818, he was elected rector of St. James's Church, New London. As his salary was small, he opened a school for girls, which was very successful. With the many home and school duties which came upon him he was unable to give as much time as was desirable to parochial work. There was, however, a real growth. The Rev. Dr. Hallam, who became rector in 1834, in his "Annals of St. James," page 94, gives this incident of his rectorship:

"One incident in the early part of Dr. Judd's rectorship—we have no means by which to fix the date with precision—is worthy of preservation, as unique and peculiar in the history of St. James's. There was at the time, we believe, but a single family of Roman Catholics

HOBART CORRESPONDENCE

in the town—that of Colonel Walbach, who was commandant at the Fort—for many years. He had a pew at St. James's, and himself and family were regular attendants upon its services, joining in the worship of the Church with apparent interest and devotion. A priest of their own profession came to visit them occasionally, and give them the rites of their Church. The Roman Catholic Bishop of Boston at that time was Dr. Cheverus, a man whose amiable, pure, and benevolent character secured the respect of men of all creeds and conditions. On one occasion he came to New London to pass a Sunday with the family which has been mentioned. The rector took occasion to invite him to preach at St. James's in the afternoon. He accepted the invitation, and at the usual hour of service came to the church in the costume of his office, and after reading some English prayers from the desk, preached a sermon from the pulpit. A crowded congregation assembled to hear him; for in those days a Romish bishop, in his attire of office, was a lion indeed. Fortunately, to secure us against any charge of tendency to popery, our Congregational neighbours invited him to preach for them also, at a later hour. It was a long summer day. A crowd assembled at the appointed hour. The bishop came down in his robes, and after offering an extempore prayer, delivered a sermon upon Martha and Mary from the pulpit of the Congregational Church. Without saying that the course of the rector was warrantable or judicious, it must be manifest to all that the state of feeling in the Church of Rome, and toward it, was different from that which now prevails. Such a thing could not now be. Ultramontanism had not then so nearly obliterated the Catholic element in that communion, and turned it into an engine of temporal power and spiritual despotism. Dr. Cheverus went back to France, and was subsequently, we believe, Archbishop of Bordeaux."

Dr. Hallam characterizes Dr. Judd as "a good man and a sound and faithful preacher. . . . A kind and attentive pastor and was long remembered by many of his parishioners with respect and affection."

He resigned on July 11, 1832, when he removed to Cheshire as principal of the Episcopal Academy and rector of St. Peter's Church. From 1830 to 1836 he was a trustee of Washington (now Trinity) College. In 1831 he was honoured by the college with the degree of doctor in divinity. He gave up the principalship in 1836, and lived

BETHEL JUDD

in Norwalk, and officiated at St. Matthew's Church, Wilton, for a year. He finally left Connecticut and settled in Ithaca, New York, but without permanent parochial charge. In 1843 he was missionary at Sackett's Harbor, New York. Here he was happy and prospered in his pastoral work. He resigned in 1846. From Avon Springs, where he had gone for his daughter's health, he took, in 1847, the long journey to St. Augustine, Florida, where he was elected rector. In 1848 he made his home in Rochester, officiating a part of the time in Sodus. It was evident that he could not any longer hold a parish, as he felt himself growing old. His brethren respected him and found in him a true friend. He died at the house of his son, Colonel Judd of the United States Army, in Wilmington, Delaware, on April 8, 1858, in the eighty-second year of his age. Bishop Lee of Delaware, who knew him well, gives this just estimate of him: "Dr. Judd retained in a remarkable degree his physical and mental vigour, and his energy was very little impaired by the burden of years. Within a month of his death he occupied the pulpit, proclaiming the unsearchable riches of Christ with a fervour and animation surpassed by few younger men, and his pen had been busy during the past winter in producing articles for one of our religious journals. He was a ripe scholar, an earnest, evangelical and effective preacher, a courteous gentleman, and a godly man."

[FROM BETHEL JUDD]

REV^d & DEAR SIR,

I HAVE lately received information from the Rev Mr Jones, of the determination to bring the Revd Waller C Garder to a trial, and have paid every attention to this subject, that was in my power, but having lost the Pamphlet, that he published for his vindication we are unable to proceed to any advantage untill we shall receive one from New York. You will please to send one by the bearer of this if convenient.

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HOBART CORRESPONDENCE

We have not one paper relative to the Church previous to its incorporation. Doc^r Gardner took with him, all the records and accounts, and likewise the Deed of the lot on which it is built. I think we shall be able to prove that one or more signatures to a certain instrument published by Doc^r Gardner, were obtained by fraudulent means, that not more than two hundred dollars of the money received of Trinity Church were applied to the building that instead of the Committee using the timber that was left that Doc^r Gardner burnt and sold it: that he was not appointed a Committee to solicit a donation of Trinity Church &c. but let these things be kept with our Friends untill the business is completed. The more I enquire into the Character of this man, the more I am astonished, that he should have been permitted so long to impose upon the Church. You will please to apologize to the Bishop for the delay of this business. It shall not be omitted when we can have the advantage of examining his vindication. Please to inform the Bishop that I have had an interview with M^r Myers the Lutheran Clergyman in Loonenburgh & he is anxious to unite that Church with ours & that he has consulted with his Consistory upon the subject, and that they are unanimously in its favour. Let me hear from you as soon as possible, and do not fail to send me Doc^r Gardners vindication, for we can do little upon this subject before we secure it, as most of the People who were concerned for the Church particularly the Committee appointed to superintend the building, have removed from the place. M^r James Hyatt, is the only one of the Committee, that is with us. Any directions upon this subject, will be thankfully received. The business is unpleasant but important. Nothing can be more disagreeable than to expose the errors, and iniquity of a Brother Clergyman. Excuse this lengthy

BETHEL JUDD

Epistle, and you shall not often be troubled with such hasty
ones.

from your affectionate Friend

BETHEL JUDD.

REV.^d HENRY HOBART.

Hudson Febr. 3^d 1804.

Superscription:

REV.^d HENRY HOBART New York

M^r Bunker.

ANNOTATIONS

Cave Jones.

See sketch preceding his undated letter of 1805.

Walter Clarke Gardiner.

For notice see Volume II, page 414.

Union with Lutherans.

The suggestion of a union of the Lutherans with Churchmen was the revival of a plan which had followed serious consideration in a more formal manner fourteen years before, on the motion of the Rev. Thomas Ellison of Albany in the Convention. He had consulted with leading Lutheran ministers in northern New York. A committee was appointed on the subject in 1792, consisting of the Rev. Dr. Moore, the Rev. Thomas Ellison, and the Rev. Ammi Rogers; but no action was ever taken.

Loonenburgh (Lunenburgh).

Lunenburgh is now Athens.

James Hyatt.

James Hyatt was one of those who settled at Claverack Landing soon after the purchase of the town plot for the city of Hudson by Seth and Thomas Jenkins from Justice Van Hoesen in 1783, and until 1832 was a man of much importance and influence in the city. He

HOBART CORRESPONDENCE

was greatly interested in the establishment of the Church under the Rev. Gideon Bostwick. When the parish of Christ Church organized under the Act of 1795, he was chosen a vestryman, and with William H. Ludlow and John Thurston constituted the building committee for the church then in contemplation. Upon the reorganization, May 5, 1802, he was elected a vestryman, and continued in office until 1809.

Elihu Bunker.

The Bunker family emigrated from the island of Nantucket to Dutchess County, New York, previous to 1780. After the incorporation of the city of Hudson, members of it moved to the busy and important new commercial centre and became prominent and useful citizens. They retained their Quaker principles, as did many other of the founders. Elihu Bunker became a shipping merchant, owning several shops, and acquired wealth and distinction.

WILLIAM BAYARD

WILLIAM, the third son of William and Catherine (McEvers) Bayard, was born in the city of New York on their ancestral estate. His father espoused the royal cause, and at his own expense raised among his tenantry a regiment which was known as the Orange Rangers. The family had been noted in the annals of the province from the day that Nicholas Bayard, descendant of the French Huguenot family, came to New Amsterdam. The treatment of Colonel Bayard by the Leisler faction is a matter of provincial history that had an important bearing upon events in the city and province of New York. When the estates were sequestered by the city of New York, the various members of the family went to Nova Scotia and ultimately to England. Colonel William Bayard came to his native city at the close of the Revolution with the hope of recovering the family possessions. In this he was disappointed. He then turned his attention to mercantile life, and formed a partnership with Herman Le Roy. The firm was very successful, and Mr. Bayard had the satisfaction of making for himself a highly honoured name. He married Elizabeth, a daughter of the Hon. Samuel Cornwell of Newbern, North Carolina, and a member of the King's Council. A near relative, Mrs. Sarah Van Rensselaer, says in "Ancestral Sketches," page 145: "*William Bayard* soon endeared himself to a large circle of friends by the noted charm of his manner and his great generosity and exceeding worth. There is little to record of him after his arrival in New York until the early part of this century. His intimate friends were those of his own clique and position, and he soon became thoroughly *Americanized*, without taking any part, however, in 'politics,' although his greatly esteemed friends were, many of them, of that stamp. In those days 'politics ran high,' and the most bitter animosities were continually cherished, and duels were fought upon the most trivial pretext. Bitter was the hatred of parties, and whole communities, as well in New York as elsewhere, were in a perpetual ferment of excitement. Amongst my grandfather's most respected friends were Clinton, Peter A. Jay, Lewis, and Hamilton, etc. The latter he had a particular friendship for. 'His Scotch strength and French vivacity, his graceful manners and witty speeches, were a perpetual attraction. As an individual, General Hamilton inspired the warmest attachment among his friends, and from his fearless denunci-

HOBART CORRESPONDENCE

ations, more bitter hatred from his foes than any other man in New York history.' Aaron Burr was the Independent candidate for governor of New York. The Republicans nominated Judge Morgan Lewis. 'The storm commenced forthwith. The newspapers were filled with disgusting personalities, and the war of words raged unabated to the very day of the election. Burr's private character, which no one could honestly defend, was assailed in the most obnoxious manner. Morgan Lewis was elected by a large majority, and Burr attributed his defeat mainly to the powerful influence of Hamilton, who had always spoken of Burr as a dangerous man. He had no faith in him. He regarded him as thoroughly unprincipled, reckless, cool, and designing in his private as well as his political career, and never hesitated to express that opinion.' Some letters from the pen of Dr. Charles D. Cooper during the election were published, containing the two following paragraphs: 'General Hamilton and Judge Kent have declared that they looked upon Mr. Burr as a dangerous man, and one who ought not to be trusted with the reins of government. . . . and I could detail to you a still more despicable opinion which General Hamilton has expressed of Mr. Burr.' It was some weeks after the election that these came under Burr's notice, but he immediately resolved to make them the excuse for forcing Hamilton into a duel. Wm. P. Van Ness was the bearer of Cooper's printed letter to Hamilton, with a note from Burr himself 'demanding an acknowledgment or denial of the use of any expressions which would warrant Cooper's assertion.' Hamilton had not before that moment seen Cooper's letter, but he perceived a settled intention of fixing a quarrel upon him. It was quite out of the question for him to make the disavowal 'of any intention, in any conversation he might have ever held, to convey impressions derogatory to Col. Burr's honor.' The challenge was finally given, Judge Nathaniel Pendleton acting for General Hamilton, and Wm. P. Van Ness for Col. Burr. . . . 'It was a bright summer morning (July 11, 1804) that these two political chieftains stood before each other. The place where they met was the singularly secluded grassy ledge at Weehawken, which had been the scene of so many deadly encounters. It was many feet above the waters of the Hudson, and no foot-path existed in any direction. Every precaution was taken to prevent discovery.' On the fatal morning Burr and his friends arrived half an hour before Hamilton, and ordered their boat moored a few yards down the river.

WILLIAM BAYARD

Hamilton's boat was seen approaching at precisely the moment expected. My grandfather's (Wm. Bayard's) countryseat was immediately opposite to the New Jersey shore, and he was aroused at daybreak by his servants with the information that two horses, saddled, were in the stable, and that the little pinnace had been removed from the shore. He hastened down, with a strong field-glass, to await further events. The following letter from Dr. David Hosack, Gen. Hamilton's attending surgeon, tells the result of the fatal meeting :

August 17th, 1804.

To WILLIAM COLEMAN, *Ed. 'Evening Post.'*

DEAR SIR: To comply with your request is a painful task ; but I will repress my feelings while I endeavor to furnish you with an enumeration of such particulars relative to the melancholy end of our beloved friend, Hamilton, as dwell most forcibly on my recollection. When called to him upon his receiving the fatal wound, I found him half sitting up, supported in the arms of his second, Mr. Pendleton. His countenance of death I shall never forget. He had at that instant just strength to say, 'This is a mortal wound, Doctor,' when he sank away, and became to all appearance lifeless. I immediately stripped off his clothes, and soon, alas ! ascertained that the direction of the ball must have been through some vital part. His pulses were not to be felt, his respiration was entirely suspended, and upon laying my hand on his heart and perceiving no motion there, I considered him as irrecoverably gone. I, however, told Mr. Pendleton that the only chance for his reviving was immediately to get him upon the water. We therefore lifted him up, and carried him out of the wood to the margin of the bank, when the bargemen aided us in carrying him into the boat, which immediately put off. During all this time I could not discover the least symptom of returning life. I now rubbed his face, lips, and temples with spirits of hartshorn, applied it to his neck and breast, and to his wrists and hands, and endeavored to pour some into his mouth. When we got, as I should judge, some fifty yards from the shore, some imperfect efforts to breathe were, for the first time, manifest ; in a few moments he sighed, and became sensible to the impression of the hartshorn, or the fresh air of the water. He breathed ; his eyes slightly opened, wandered, without fixing on any object ; and, to our great joy, he at length spoke. 'My vision is

HOBART CORRESPONDENCE

indistinct,' were his first words. His pulse became more perceptible, his respiration more regular, and his sight returned. I then examined the wound to know if there was any dangerous discharge of blood, but upon slightly pressing his side, it gave him pain, and I desisted. Soon after recovering his sight, he happened to cast his eye upon the case of pistols, and observing the one he had had in his hand lying on the outside, he said: 'Take care of that pistol; it is undischarged and still cocked; it may go off and do harm. Pendleton knows (attempting to turn his head toward him) that I did not intend to fire at him.' 'Yes,' said Mr. Pendleton, understanding his wish, 'I have already made Dr. Hosack acquainted with your determination as to that.' He then closed his eyes, and remained calm, nor did he say much afterward, except in reply to my questions. He asked me once or twice how I found his pulse, and told me that his lower extremities had lost all feeling. I changed the position of his limbs, but to no purpose; they had entirely lost their sensibility. Perceiving that we approached the shore, he said: 'Let Mrs. Hamilton be at once sent for, and let the event be gradually broken to her, but give her hopes.' Looking up, he saw his friend, Mr. Bayard, standing on the shore in great agitation. He had been told by his servants that General Hamilton, Mr. Pendleton, and myself had crossed the river together, and too well he conjectured the fatal errand, and foreboded the dreadful result. Perceiving, as we came nearer, that Mr. Pendleton and myself only sat up in the stern sheets, he clasped his hands together in the most violent apprehension; but when I called to him to have a cot prepared, and he at the same moment saw his poor friend lying in the bottom of the boat, he threw up his eyes, and burst into a flood of tears. Hamilton alone appeared tranquil and composed. We then conveyed him as tenderly as possible up to the house. The distress of this amiable family was such, that till the first shock was abated, they were scarcely able to summon fortitude enough to yield sufficient assistance to their dying friend. Upon our reaching the house, he became more languid. I gave him a little wine and water. When he recovered his feelings, he complained of great pain in his back; we undressed him and laid him in bed, and darkened the room. I then gave him a large anodyne, which I frequently repeated. During the first day, he took upward of an ounce of laudanum, and tepid anodyne fomentations were constantly applied. Yet his sufferings were, during the whole day, almost intol-

WILLIAM BAYARD

erable. I had not a shadow of a hope of his recovery, and Dr. Post, whom I requested might be sent for immediately upon our reaching Mr. Bayard's house, united with me in this opinion. General Rey, the French Consul, invited the surgeons of the French frigates in our harbor, as they had had much experience in gunshot wounds, to render assistance. They immediately came, but, to prevent his being disturbed, I stated to them his situation, described the nature of the wound, and the direction of the ball, with all the symptoms that could enable them to form an opinion. One of the gentlemen accompanied me to the bedside, but the result was but a confirmation of the opinions of Dr. Post and myself. During the night he had some imperfect sleep, but the next morning his symptoms were aggravated, attended, however, with a diminution of pain. His mind retained all its usual strength and composure. But his fortitude was sorely tried when his children, seven in number, were brought into the room. His utterance forsook him, and after one look, he closed his eyes again, until they were taken away. 'My beloved wife and children,' were always his expressions. As a proof of his extraordinary composure, let me add, that he alone could calm the frantic grief of his wife. '*Remember, my Eliza, you are a Christian,*' were his repeated expressions with which he frequently addressed her. His words, and the tones in which they were uttered, will never be effaced from my memory. About two o'clock, as the public well know, he expired.

Your friend and humble servant,

DAVID HOSACK."

William Bayard took great interest in public improvements, and was a strong advocate of the Erie Canal. He was the chairman of the meeting that arranged the Canal celebration in the fall of 1825, as he had been of the committee to receive Lafayette in 1824. His closing days are thus described:

"Mr. Bayard lingered through this year of excitement, and died in 1826, aged sixty-five years. I insert some notices, among many, published at that time: 'It becomes our painful duty to announce the death of William Bayard, Esq. He expired last evening at his country-seat in Westchester, after a lingering illness of many months. He has for a long series of years been one of our most honored citizens and most eminent merchants, and will be long remembered for his

HOBART CORRESPONDENCE

many excellent qualities. Distinguished alike for his public spirit and his private virtues, he has for many years been endeared to all who had the happiness of his acquaintance and friendship. His hand was ever "open as the day, to melting charity," and few have closed lives so useful, or left behind them characters so unspotted, and in all respects so free from reproach.' [*Commercial Advertiser*, September 19, 1826.]

To the Editor of the 'Evening Post.'

SIR: When men eminent for services in public stations breathe their last, public testimonials of sorrow and respect follow them to their graves, and why should not services of another and more heart-touching character, call forth similar demonstrations for those who have been distinguished for all those charities that adorn our nature, and who have sustained for a long course of years a well-merited reputation for integrity, urbanity, and general usefulness?

This idea is suggested by the report with which the city is filled, of the death of Mr. William Bayard. This gentleman has long been considered as a model of mercantile integrity and correctness. He has been at the head of many of our most valuable charitable institutions, and has given a rare example of industry and perseverance in honorable enterprises; he was a merchant whose business was conducted with the strictest probity, and yet on the most liberal scale. Such men are rare, and when they are removed, it is fit that a community like ours should show by some extraordinary mark of respect, the estimation in which they were held! I think our merchants should meet in a body at the Exchange, and some other place of mercantile resort, and accompany his remains to the grave, and that the Chamber of Commerce, and other bodies over which he presided should give some corporate testimonial to his memory. These ideas are from one who has been taught from his youth to venerate the name of William Bayard, although in nowise connected with him, and are submitted to you as likely to induce you to give some similar suggestions through the medium of the Press.

New York Chamber of Commerce.

The members of this Corporation are invited to attend the funeral of William Bayard, Esq., from his late residence, No. 6 State Street,

WILLIAM BAYARD

to-morrow afternoon at five o'clock, as a tribute of respect to the virtues and character of their late esteemed President.

By order of

ROBERT LENOX, *Vice-President.*

JOHN PINTARD, *Secretary.*

Bank for Savings, and many others.

The Trustees of this Institution are likewise invited to attend the funeral of their late respected President, at the same place and hour.

September 19, 1826.

“He was buried from Trinity Church, and laid to rest in the family burying-place in that Church-yard. A large concourse of warm, devotedly attached friends attended his funeral. William Bayard left two sons and three daughters,—William Bayard, who died 1875; Robert Bayard, who died 1877; Harriet, the wife of Stephen Van Rensselaer, Jr.; Maria, the wife of Duncan P. Campbell; and Justine, the wife of General Joseph Blackwell. The Bayard name of the Nicholas branch is now extinct—the last of *General John* Bayard’s branch in England, Colonel Edward Leopold Bayard, also dying in the same year (1877).”

Mr. Bayard was a consistent Churchman, and served from 1801 to 1821 as a vestryman of Trinity Church.

[FROM WILLIAM BAYARD]

THE REV^d J. H. HOBART

Feb^y 11th 1804

SIR

MAY I beg the favor at your handing my Mite to the distressed family without using my Name Should further Aid be requisite I will Most Cheerfully contribute Very Respectfully I am

Your Humb Serv

W^m BAYARD

No superscription.

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[FROM FREDERIC BEASLEY]

Albany Feb^y 29th 1804

MY DEAR HOBART,

I CANNOT permit M^r Varick to return to New-Y without letting you know by him that we are all well here. I scarcely know, indeed, at this time whether this intelligence will be of much importance to you. We have removed so far, I suppose you think, from the civilized world, that we have become quite savage & unworthy of your notice. But let me tell you that the back-country man still retains his pride & jealousy, that he will not fail to lay claim to all his wonted privileges from his friends, & that he will not suffer himself to be forgotten or neglected with impunity. So if you wish to make your peace with him for the future you must stand upon your p s & q s with him, in other words you be more punctual in answering his letters.

I rec^d not long since a letter from the Bp on the subject of raising this ch: for the use of Lansingburgh, Troy & Waterford. The plan wh was proposed by him I was apprehensive we could never be carried into operation. I am glad, however, to find since that they are all disposed to come to an accommodation. The people of Troy seem willing that a ch. should be raised first at Lansingburgh, with the hope that Trinity ch will at some future day lend them some aid towards erecting one in their town also. This is as good an issue of the business as we could have anticipated. I am in hopes that we shall now do well in that place. If a house of worship was raised there, a minister would be able to live very well upon the subscriptions of the people. I think any man will find them a zealous & affectionate congregation. It is to be remarked, however, that Trinity ch. must expect to bear the greater

FREDERIC BEASLEY

part of the burden of building this ch. There are very few men of property amongst them. They have some thought of applying to Mr Butler to take charge of those parishes. Would he probably accept of them? or who do you know of that would?

I have not time to tell you, My Dear Hobart, how dreary I feel in this cold climate & how much I miss my friends below. God knows I begin to feel the want of them enough. I wonder if there is any such thing as perfect happiness on this side of the grave Remember us to Y^r family affectionately

F BEASLEY

Superscription:

REV^d JOHN H: HOBART New York

fav^d by

Mr Varick

ANNOTATIONS

Richard Varick.

Richard Varick was born in Hackensack, New Jersey, March 25, 175 $\frac{1}{2}$. He studied law, and commenced to practise it in the city of New York. When the Revolution broke out he joined the regiment of Colonel Alexander Macdougall as captain, but was soon made military secretary to General Schuyler. On September 25 he was appointed deputy quartermaster-general. He was promoted to be lieutenant-colonel on April 10, 1777, and was at the battles of Stillwater and Saratoga. In 1780 he was appointed inspector-general at West Point and first aide-de-camp to General Arnold. Both Colonel Varick and Colonel Frank were examined as to complicity in the treason of the commander of that post, and were honourably acquitted. Colonel Varick was appointed afterward as recording secretary to General Washington, and carefully arranged that commander-in-chief's papers, letters, and documents. He was the recorder of the city of New York from 1783 to 1789; attorney-general of the state from 1789 to 1791, and mayor of New York from 1791 to 1801.

HOBART CORRESPONDENCE

With Judge Samuel Jones he revised, in 1786, the laws of the State of New York.

He was a founder, and afterward president, of the American Bible Society. He died at Jersey City, New Jersey, July 3, 1831.

David Butler.

See sketch which precedes his letter of March 7, 1805.

JOHN FREDERICK ERNSTE

AT the meeting of the Synod of the Evangelical Lutheran Church in Pennsylvania held at Tulpehocken, Berks County, October 4 and 5, 1779, "Candidate Ernst's license renewed until next Synodical conference." He was recommended to apply himself diligently to theological study and "especially the ancient languages." Mr. Ernste was present at the meeting held in the following year at New Providence, Montgomery County, with Mr. Kuntze, another candidate. He is distinguished from the ordained ministers in the minutes. A petition was presented from the elders and deacons of the churches of Easton and Dry Lands in Northampton County, Pennsylvania, with Greenwich and Moore township in Sussex County, New Jersey, nearly opposite Easton, on the Delaware River. The request was granted and Mr. Ernste duly installed. Easton was then a small hamlet and Greenwich a country village. He was evidently acceptable to the congregation, and covered a wide extent of territory in his ministrations. In 1781 he attended the "ministerium" and signed its constitution thus: "Frederick Ernste." This draft of a subscription paper for his support is among the Ernste manuscripts in the Collections of the Historical Society of Pennsylvania:

We the members of the Evangelical Congregation in Greenwich, New Jersey, That we will pay yearly in the month of September, towards the support of Gospel-preaching among us those free contributions voluntarily thereto bequeathed by us and hereunto annexed to our respective names, in money, grain or anything whatsoever justly, to such a Lutheran minister who is legally called and ordained to his Office, as well as a member of the ministerium of Pennsylvania and whom two thirds of all regular communicating members of our congregation acknowledge as their teacher and Pastor. The above resolved and dated in Greenwich, August 11th, 1783.

N.B. The underwritten 36 names were written by Mr. Keil then school master by General consent of the Parties.

Mr. Ernste remained in his first parish until 1785. He preached before the synod and was active in its business for several years. At the synod held in Philadelphia, the parish of Pawling's Kill, now in

HOBART CORRESPONDENCE

Chester County, complained of him for unbrotherly conduct towards Carl Benjamin Tamappel, a candidate, and others. The synod after investigation admonished him "to give no occasion for complaint or disturbance."

Like many others at that time, he engaged in speculation in lands, for among his papers is this agreement:

Greenwich, Sussex County, Jersey, October 7, 1781.

Accepted of Mr. James Hayes twenty four different locations of land lying in Upper Smithfield township, North Hampton, state of Pennsylvania, to be disposed of in partnership between us the Subscribers and the said James Hayes, on such terms that which of these the said locations should not be sold that they may be returned to the said Mr. Hayes for which he did put his hand to this Instrument as a Memorandum for our agreement.

JOHN FREDERICK ERNSTE,
GODFREY X L'CLAIR
JAMES HAYES.

He appears to have remained in the vicinity of Philadelphia until the Synod of 1787, when he was recommended for New Holland, Lancaster County. His career there seems to have been one of prosperity and progress until 1791. He was the preacher at the synod held at Lebanon in June, 1789. In 1791 Mr. Ernste became pastor at Maxataney, in Berks County. In the same year the synod investigated differences between him and Mr. Lehman. Their nature is not explained in any extant records. Mr. Ernste ceased to attend the yearly synods, and in 1793 an article in a Reading newspaper reflecting severely upon him was brought before the synod. The article was discussed, and a refutation of its statements which had then been recently printed was approved. In the fall of that year Mr. Ernste accepted the pastorate of the Lutheran Churches at Churchtown in the town of Claverack and at Lunenburgh, now Athens, New York. He lived in Hudson, which was convenient for both parishes. Here he showed very real ability and was cordially liked, and increased his influence by membership in the Masonic lodge at Hudson. He spent over seven years on the Hudson River, and then returned to Pennsylvania to become the minister of Manheim, in Lancaster County. His good

JOHN FREDERICK ERNSTE

standing in the Synod of Pennsylvania had been affected by his Masonic connection. Dr. Johann C. Kunze of New York City formally complained of it in a letter to the Synod of 1797, and said that this act had greatly displeased Mr. Ernste's congregation. When in 1803 he attended the synod in Baltimore, he was closely questioned and declared that he would not hereafter attend the lodge meetings. The result of a discussion of his right to a seat in the synod was finally decided in his favour. In 1804 he became minister of Hummelstown, Dauphin County. This was one of the oldest Lutheran parishes in the state. A log church had been built in 1706, and eminent men had been stationed there. In 1765 a substantial stone church was erected. When Mr. Ernste went to the town there had been a vacancy of seven years. He remained in charge until 1807.

[JOHN FREDERICK ERNSTE TO ABRAHAM BEACH]

Manheim, Lancaster county, Penn^a March 1st 1804.

REVEREND & DEAR SIR,

YOUR Favor of the 9th ult. was duly received last Evening. Before answering to Your Request, permit me to solicit an Explanation on the follow^g Points:

- I. *What caused* this "Investigation" which "has *lately* taken Place, respecting the Character & Conduct of the Rev^d M^r Gardner," *to be made in Your City*, since he lives under a different ecclesiastical Jurisdiction? Who is Plaintiff or moving Principle to it?—
- II. Which were the *particular Reasons* for the Postponement of such an Investigation at the Time when M^r Gardner lived in Newark, so near Your City, when Evidences *pro & con* could have been had with more Facility?—
- III. How came M^r Gardner responsible to "*the Clergy of*" your "*City*" for his ministerial Conduct? Are the clerical

HOBART CORRESPONDENCE

Characters, other than of the Episcopal Church, to assist in an Investigation of this Kind?—

- IV. *Why call on a BROTHER* to substantiate Accusations against ANOTHER—when others, who perhaps have found more Inconvenience from his Conduct *are* nearer, and can do better Justice to his Character?—I am

Reverend and dear Sir

with perfect Esteem and Respect

Your Friend and Brother

JOHN FREDERICK ERNSTE.

REV.^D DOCTOR BEACH

Superscription :

THE REVEREND ABRAHAM BEACH, Doctor in Divinity, New York

ANNOTATION

Walter Clarke Gardiner.

For notice see Volume II, page 414.

DAVENPORT PHELPS

[FROM DAVENPORT PHELPS]

Grimsby U C. April 7. 1804

REV^d & DEAR SIR

SINCE the receipt of the Bishop's & your favour of Feb^y 15. ult^o I have redoubled my exertions to effect an adjustment with my Creditors, & hope to have it closed in the course of a few weeks. I see & feel the weight of your advice & most heartily thank you for it. Let the sacrifice of property be as it may, I will unremittingly prosecute my duty, relying on that good providence which has hitherto protected me & mine.

The tracts committed to the care of M^r Bates were unavoidably left at Cattskill, from whence I expect they will be carefully forwarded next summer.

I feel anxious to be wholly engaged in the western counties, where a Missionary (& I believe *two*) is certainly wanted. Since last fall two churches have been organized in the county of Onondaga; and I have no doubt but several more might have been formed in the adjoining Counties, if they could be properly attended by a Missionary.

I have a grateful sense of the liberality of the Society for promoting Religion & learning. I have drawn M^r De Peyster for forty Dollars. But as I am at a loss respecting the Allowances in my favour I beg you Sir to have the goodness to ask y^r Treasurer to transmit a statement of my acc^t commencing from the time of my ordinatⁿ and thereby you will additionally oblige,

Your very affectionate Serv^t & Brother

DAVENPORT PHELPS

Superscription:

REV^d J. H. HOBART, New York

HOBART CORRESPONDENCE

ANNOTATIONS

William Bates.

For notice see page 130.

The Society for the Promotion of Religion and Learning.

For notice of this society see page 133.

Frederick de Peyster.

See sketch which precedes his letter of December 26, 1807.

WILLIAM SMITH

[FROM WILLIAM SMITH]

REV^d. & DEAR SIR

YOUR favours p^r M^r. Hilton have been received, and you have my thanks for recommending our Academy to the notice of that Gentleman. We shall always endeavour to preserve the affections of our friends. I write this after 10 at night, in D^r. Hubbard's N. Haven;—to day I have been officiating to a small Congregation of Newchurchmen at East-haven about 3 miles from hence. Our Bp. is now in your Metropolis, I hope he will receive every necessary information concerning Ammi. In former conventions I have observed with great grief an increasing division in favour of that Gentleman, which has induced me to give no vote for or against him; my situation required me to be in the *neuter gender*. In the next convention we might endeavour to unite, and insist upon his producing the specified Dimissory Letters from the Bp. of N. York, before we can admit him to our Body. D-e-m-o-c-r-a-c-y obtains where it ought not, and under the fair semblance of Virtue subserves the cause of Vice: and I am suspicious that M^r. Ammi is supported at Stamford by characters who have but low ideas of subordination.

As to our Magazine, it is the child of a holy-parent, its compositions must be dissimilar, and little able to endure the eye of severe criticism. I suppose you know the manner of the publication. The Diocese is divided into 4 parts, Newhaven, Cheshire, Waterbury, Stratford; each of these edits the Magazine 3 Months in succession. Would it answer any good purpose to send it into your state? Would you be so good as furnish me with the life of D^r. Chandler; I would be happy to give it a place in the next Number.

HOBART CORRESPONDENCE

Wat Gardiner alias Hotchpotchiensis is to be tried Next Gen. Con. I suppose. Pray give my Compl^s to Brother Jones and tell him I shall answer his excellent Letter in a few Days; the swearing part I do not much like, for I am truly a Nonjuror! however I shall affidavit such facts as I remember & send to him.

Be so good when it is in your way to make a little enquiry after my Sons and furnish me w^t something to our Mag. M^{rs} S. desires her Compl^s to you and M^{rs} Hobart, as I also do.

With respect and esteem

I am D^r Sir

Your Aff. friend & Br.

Newhaven

Whitsunday

1804.

WILLIAM SMITH.

P. S. Would it not be advisable to get a Canon made next Gen. Con. to this effect, That no Clergyman removing from one Diocese to another shall be admitted to a parish without Dimissory Letters from his Bish or from the Standing Com. where the is no Bp.

(excuse this paper)

REV^d M. HOBART.

Superscription:

REV^d M^r HOBART, of Trinity Church, New York

ANNOTATIONS

William Hylton, Jr.

For sketch see page 425.

Bela Hubbard.

See sketch preceding his letter of August 20, 1808.

WILLIAM SMITH

Walter Clarke Gardiner.

For notice see Volume II, page 414.

Ammi Rogers.

See sketch with letter and papers of 1817.

Thomas Bradbury Chandler.

Life of Dr. Samuel Johnson of Stratford.

Soon after the death of Dr. Johnson, known as the father of Episcopacy in Connecticut and the first president of King's College, New York City, on the Feast of the Epiphany, 1772, measures were taken by his family for the publication of a memoir of his varied and useful life. His manuscripts and letters were placed in the hands of his favourite pupil, the Rev. Dr. Thomas Bradbury Chandler, who from them and his own long acquaintance with the doctor prepared within two months the first draft of a memoir, which he submitted to Dr. William Samuel Johnson and others of the family. The clear statements of the part taken by Dr. Johnson in securing an Episcopate for the American colonies and the extension of the Church of England in Connecticut caused friends to advise delay in publication, as there was then a lull in political excitement and religious controversy. Two years later Dr. Chandler sent his completed manuscripts to the son, with this letter, by the Rev. Dr. Abraham Beach, then at New Brunswick, New Jersey.

Elizabethtown, June 20, 1774.

MY DEAR SIR: The not seeing you on your return from Philadelphia last winter, was a considerable disappointment to me, as I partly depended upon your spending a day here, that we might have time to read over, while together, the "Life" of your father which I had compiled a year before. If I could have consented to send it to the press without your inspection and examination, it would have been published long ago, but I have all along been impressed with a strong sense both of your right to be consulted, and of the advantage which the work would receive from your correction, and perhaps from your addition, which has hitherto, and will still cause me to suppress it, till it can be honored with your *Imprimatur*. With a view chiefly to this I have proposed from time to time, to take a journey into New

HOBART CORRESPONDENCE

England; but difficulties have as often arisen to interrupt me. Once indeed, I could have come, but I recollected that you must then be engaged in attendance upon the General Court at Hartford, and consequently would not be at leisure, nor at home to consider matters of a literary nature. As, therefore, I have no prospect of going your way, and hear not of your intending to come this way, during the present summer, I have determined to *send* you, as I am like to have no opportunity of *bringing* the rough copy of the "Life;" requesting you to examine it very closely, and to make such corrections upon any parts of it as may occur upon a careful perusal. I expect Mr. Beach to call upon me in an hour or two in his way to New England, by whom I propose to send it; and if you can be ready to return it by him it will be much the better.

I shall send it with your father's MS. that you may compare them together. On that comparison you will find that I have used it only as a guide, preserving the facts in their chronological order, adding many anecdotes collected from other quarters, and some of them recollected from what I formerly knew, and expressing the whole in my own language. This I thought would better answer the general design than confining myself more strictly to the MS. I have concluded the whole with a portrait of the character of my beloved patron and friend. I could wish to do it justice; in order to which I would neither say too much nor too little. As I find that private affection is apt to predominate, I have endeavored to be on my guard, in this part, which is by far the most difficult of the whole. Be so good, and advise and assist me in it with all freedom.

In transcribing for the press, I fancy I can make some considerable improvements, especially by way of notes. I have, as you will see, made some references to authors, extracts from which are intended for that use.

As soon as you return the "Life," I think of issuing Proposals to see what encouragements can be procured for a publication of this nature. New England, and especially Connecticut, I flatter myself, will subscribe liberally to the work. New York may be expected to do something, and the Colonies to the southward of it but very little. With right management I should imagine a pretty large subscription may be procured; in which case I may save myself here, although I have lost money by every former publication I have been concerned

WILLIAM SMITH

in. If you think proper, I will try what encouragement can be had for a volume of your father's sermons, towards which but little can be expected this way. When I have done what I have to do, I will return you all the papers, letters, etc., which you were so good as to transmit to me; but while anything is depending, it is best that they should remain in my hands; for which reason I must desire you to send back the original MS., from which the "Life" is chiefly compiled. [*Beardsley's Life and Correspondence of Samuel Johnson*, p. 366.]

The manuscript was sent back to the author, as the family was not prepared, on the eve of the Revolution, to have it printed. When the rector of Elizabeth Town went to England, he took it with him, and during the ten years he spent in London, from 1775 to 1785, made a careful revision of it. Upon his return he wrote Dr. Johnson, then a member of the United States Senate from Connecticut, under date of Elizabeth Town, December 28, 1785, upon Church and family matters, and says of his old teacher's manuscripts and "Life:"

"As soon as I was able to attend to other matters, I found my books and papers in such confusion and so widely dispersed, many of them being still in New York, and in different hands there, that it was the work of much time to collect and arrange them. When I had got together the bigger part of your father's sermons, letters, etc., considering that everything of the kind must be peculiarly agreeable to the family, I meant to send them to you in New York, but, upon inquiry, was informed that you were gone into the country. Mr. Beach paid me a visit about the 10th of November, and then informed me that you were not in town. Since that time I have had the same answer to the same question, and did not know of your return, till I learned it from your letter. I shall now soon send you, to the care of Mr. Livingston, the various articles I have collected, they being, in my opinion, too bulky to go by post, unless divided into different parcels. Most of the Sermons and Letters I have found, and am not without hopes of finding the remainder. As to the 'Memoir,' I took it with me to England, imagining it would be safer with me, though subject to the perils of the sea, than if left behind, 'in perils among false brethren.' I brought it back with me in good preservation." [*Beardsley's Life and Correspondence of Samuel Johnson*, p. 369.]

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After consultation, further delay was counselled, and the manuscript of the "Memoir" was retained by Dr. Chandler. Happily it escaped the fate of many of his valuable papers, which were burned after the doctor's death, in 1790, by the advice of timid friends. The only additions were those made by Mr. Hobart when he printed the "Memoir" in 1805. Evidently Dr. Smith had seen the manuscript, and considered "The Churchman's Magazine" the most proper medium for the first appearance in print of a life of so distinguished a son of Connecticut.

The Churchman's Magazine.

This was the first periodical publication of the American Church. It was projected as a private enterprise by such men as Ashbel Baldwin, Richard Mansfield, Daniel Burhans, William Smith, Menzies Rayner, and others of literary ability, with the hearty approbation of Bishop Jarvis. It soon was made a diocesan publication under the auspices of the clergy of the diocese. In 1808 its office of publication was removed from New Haven to New York City, and Dr. Hobart was the editor. Since 1806 he had been financially interested in it as well as a frequent contributor. The first series ended with the number for December, 1811. A second series commenced in 1813 under the editorship of the Rev. John C. Rudd of Elizabeth Town, New Jersey. Its publication ceased in 1816. In the following year Bishop Hobart established "The Christian Journal." In these two series there is a treasure house of information upon the early history of the American Church, and there are also important articles still valuable upon theological and liturgical topics. The magazine was revived by Bishop Brownell and some of the Connecticut clergy in 1821, and continued until 1823. In November, 1824, the publication was resumed by the Convocation and the Rev. Dr. Tillotson Bronson of the Episcopal Academy made editor. His work upon it was brilliant and made for the magazine a high reputation. Upon his death in 1826 the magazine was continued to the close of the volume. At the meeting of the Convocation held in New Haven, Connecticut, Tuesday, October 3, 1826, the Rev. Lemuel B. Hull and Mr. Asa Cornwall were appointed a committee to confer with the Rev. Birdsey G. Noble upon the continuation of the magazine. It made this report:

"The Committee on the subject of the Churchman's Magazine

WILLIAM SMITH

reported verbally that the Rev B G Noble had generously volunteered to conduct the magazine through the remaining six Nos of the present volume, with the assistance of the Clergy, & to publish two numbers a month, in order to complete the volume by the first of January, that the way may be opened for a new paper, & that the family of the late Editor may be saved from loss. The Committee also reported that they deemed its continuance in some shape expedient & that they concurred in the expediency of a weekly paper under a new title. In consequence of a correspondence between the Editor of the Gos. Advocate & the Rev B G Noble in relation to a union of the publications in which they were respectfully concerned, no decisive measure was adopted." [*Records of Convocation*, p. 108.]

"The Gospel Advocate" was published in Massachusetts, and it was hoped might become the Church periodical for all New England.

Whitsunday, 1804.

In 1804 Whitsunday fell on May 20.

Canon on Dimissory Letters.

It is notable that the Canon on Dimissory Letters passed in the words suggested by Dr. Smith.

HOBART CORRESPONDENCE

[FROM CHARLES SEABURY]

New London May 30th 1804

DEAR SIR

I HAVE never had an opportunity of complying with my promise respecting the Books since my return untill this time.

I cannot absolutely say that the prices will be as I mark them, but I suppose they will differ in a very trifling degree & perhaps somewhat cheaper—

	vol	pr	
*Ireneus's	1	\$ 1.0	* <i>damaged</i>
*Grotii anno ⁿ	1	75	
Scotts Xan life	1	1.0	
*Patrick's Grotius	1	75	
Hammonds	4	6.0	
*Pools synopsis	5	3.50	
Barrows works	2	4.0	
Tillotsons do	3	4.50	
Jackson do	3	4.50	32.75
*Medes do	1	75	7.35
*Leslies do	2	1.50	7.30
*Dupins Ecl. his ^y	6	4.50	57.40
Octavo			
Shuckford, connections	4	\$2.0	
Antient Chh government	1	40	
Waterland on the creed	1	40	
Do review	1	40	
Prideau's history	2	1.10	
Laws demonstrations	1	75	
Potter on Chh govnt	1	75	
Nelson on the trinity	1	50	
James comp ⁿ Fathers	1	50	
Primitive Chh	1	75	

CHARLES SEABURY

	vol	pr	
Stanhope on the epistles	4	\$2.0	
Jewels apology	1	50	
Bennet on prayer	1	30	
Barclay's persuasive	1	30	
Wakes epistles	1	30	
Lawrence on lay baptism	2	1.0	
Sherlock on death	1	30	
Stillingfleets	2	75	7.30
Gilbert on 39 articles	1	30	
Sparrow on the prayer	1	30	
Bragg on the parables	2	75	
Balguys Sermons	2	50	

Should you fancy any of them I will get them as cheap as I can, & send them to you. M^{rs} Seabury joins me in the most friendly remembrance both of yourself & Mrs. H

I am dear Sir

your friend & brother

CHAS. SEABURY.

Mrs Seabury requests that you will inform M^{rs} H—that the pink roots, she promised her, were upon her return so near blooming that she thought it best to defer taking them up untill autumn. . . .

No superscription.

ANNOTATIONS

William Green's Library.

These are volumes from the library of the Rev. William Green, who died at New London on December 26, 1801, in his thirtieth year.

He was born in that town in 1771. He entered Yale College, but left

HOBART CORRESPONDENCE

before graduation, and was graduated from Dartmouth College in 1791. He was for a short time a Congregational minister, but conformed to the Church and was made deacon in St. James's Church, New London, on October 18, 1793. He became rector of All Saints', Calvert County, Maryland. He was probably ordained priest by Bishop Claggett. In 1796 he took charge of St. John's, Waterbury. In 1798 he returned to New London and opened a classical school.

The list shows the books Bishop Seabury thought a young clergyman should own.

Ann Seabury.

For notice of Mrs. Charles Seabury and her children see page 108.

WILLIAM HYLTON, JR.

WILLIAM HYLTON was a son of Captain Ralph Hylton of the Island of Jamaica. His mother came to Elizabeth Town in 1783. She was assigned a pew in St. John's Church "as long as she remained in the town," according to the Church record. She died in 1810, and was buried in St. John's Church-yard. Upon her tombstone is this inscription :

SACRED
TO THE MEMORY OF
METHETABEL
RELICT OF CAPT. RALPH HYLTON
WHO DIED OCT^R 15TH 1810
AGED 92 YEARS.

ALSO
THEIR DAUGHTER
MARY HYLTON
WHO DIED OCT 2^D 1831
IN THE 84TH YEAR
OF HER AGE

HENRIETTA
GRANDDAUGHTER OF
CAPT RALPH & METHETABEL HYLTON
AND WIFE OF JAMES T JOHNSTON
WHO DIED JAN^V 31 1824
IN THE 24TH YEAR
OF HER AGE

Mr. Hylton with his family appears to have been resident in Elizabeth Town for a long series of years. His widow is buried in St. John's Church-yard. Her tombstone is thus inscribed :

HERE REST
THE REMAINS OF
M^{RS} RACHEL JOHNSON HYLTON
WIDOW OF THE LATE
WILLIAM HYLTON JUN^R
BOTH OF THE ISLAND OF JAMAICA.

HOBART CORRESPONDENCE

SHE WAS BORN JULY 17TH 1783

AND DEPARTED THIS LIFE

NOV 19TH 1837

"BLESSED ARE THE DEAD WHO DIE IN THE LORD EVEN SO SAITH THE SPIRIT, FOR
THEY REST FROM THEIR LABOURS."

THIS STONE IS PLACED HERE BY THE CHILDREN IN MEMORY OF THEIR MOTHER.

Mr. Hylton's daughter Methetabel married Alexander Campbell of Richmond, Virginia. She was married, after a period of widowhood, on June 11, 1804, to the Rev. Dr. Henry Kollock, then pastor of the First Presbyterian Church, Elizabeth Town, New Jersey, by the Rev. John Henry Hobart. Dr. Kollock died at Savannah, Georgia, on December 29, 1819. His widow survived him many years. They had no children.

[FROM WILLIAM HYLTON, JR.]

Elizabeth Town May 31ST 1804

DEAR SIR

I INTENDED to have had the pleasure of seeing you today, but shall be prevented leaving this place before Thursday; it is therefore necessary to apprise you lest you should make any other engagement that the pleasure of your Company is required at our House by your friend M^r. Kollock on Friday Evening next, upon a *particular* occasion—which you will guess at but which is to be entirely *entre nous*, as the parties have requested silence till that time—M^r. K. would have written himself but has been prevented as I shall inform you in New York on Thursday—M^{rs}. Campbell, & M^{rs}. Hylton join in kind regards to M^{rs}. Hobart with Dear Sir

Your sincere Friend

& oblig^d. S^t

W^M. HYLTON JR.

WILLIAM HYLTON, JR.

P.S. Should you receive this in time, to inform us by to-morrow's post whether you will be able to attend us it will be gratifying.

Superscription:

THE REVD MR HOBART, N^o 46 Greenwich Street, New York.

ANNOTATIONS

Henry Kollock.

The allusion was to the marriage of Henry Kollock to Mrs. Campbell. For notice of Mr. Kollock see Volume II, page 65.

Methetabel Campbell.

See sketch of William Hylton, Jr., page 425.

JOHN CHURCHILL RUDD

JOHNS CHURCHILL, the eldest child of Jonathan and Mary (Huntington) Rudd, was born at Norwich, Connecticut, on May 24, 1779. He was fitted for college by the Rev. Samuel Nott of Norwich West Farms, now Franklin; but circumstances did not permit him to take a collegiate course, and he went to New York. He studied for the holy ministry under Bishop Moore and Dr. Hobart. He was made deacon by Bishop Moore on April 28, 1805, and ordained priest in 1806. He became missionary at Huntington, Long Island, where he remained until he was elected on July 21, 1805, rector of St. John's Church, Elizabeth Town, New Jersey. There was great prosperity in the parish under Dr. Rudd, and several improvements. A new steeple was erected in 1807, and in 1808 the church was lengthened seventeen feet and the interior renovated. In 1813 he edited a new series of "The Churchman's Magazine." Dr. Rudd was a good scholar, and had a classical school of high reputation while he was in Elizabeth Town. On July 1, 1826, Dr. Rudd resigned, owing to a partial loss of voice, removed to Auburn, New York, took charge of St. Peter's Church, and commenced the publication of "The Gospel Messenger," which, from its beginning, was one of the very best religious papers. It had a wide influence for more than thirty years. His later days were spent at Utica, New York, where he died on November 15, 1848, in the seventieth year of his age. A dear friend of the great Bishop of New York, who died at his house, Dr. Rudd deserves to be remembered gratefully for his work and labours for the extension of the Kingdom of God. His friend, the Rev. Dr. Benjamin Dorr, rector of Christ Church, says: "My earliest recollection of Dr. Rudd goes back to the year 1819, when I was a student of Divinity in New York, and he the Rector of a Church in Elizabethtown, N. J. My familiar acquaintance with him, at that time, grew out of his great intimacy with Bishop Hobart's and Dr. Berrian's families, who were among my warmest friends. Dr. Rudd secured and retained the affection and esteem of all who knew him, by his kind and amiable dispositions, his courteous, genial manners, his generous nature, his large-hearted hospitality.

"In person he was of about a medium height, with a strong frame and rather corpulent. His full, round, sunny face always lighted up

JOHN CHURCHILL RUDD

with smiles, and the hearty shake of his hand told the sincerity of his friendship.

“As a preacher, he was rarely eloquent, but his sermons were marked with strong good sense, sound practical wisdom, and true piety, such as could not fail to command the attention of his hearers.

“As an instructor of youth, I believe he had few superiors; and it was an occupation in which he was long engaged and took great delight. His manners were such as to secure the love and esteem of boys and young men, and gave him wonderful success in their moral training.

“As the conductor of a religious journal, he was eminently successful. He not only evinced great ability, but great discretion and tact; and for nothing perhaps was he more remarkable than his courtesy and kindness towards those who differed from him. While he was decided in his own opinions, he was willing to allow to others the liberty he claimed for himself.” [*Sprague's Annals*, vol. v, p. 504.]

The Rt. Rev. George Washington Doane, Bishop of New Jersey, says: “It was some time in 1820-21, that I first went to Elizabethtown. I had left the office of the eminent and venerable Richard Harison, where I had been entered as a student of Law; and, having become a candidate for Holy Orders, was seeking employment for the support of myself and those whom my father's death had left dependant on me. Doctor Rudd had a school, and wanted an assistant. Bishop Hobart advised me to go there. He appointed to meet me at St. John's Parsonage; and did so. We spent the night there. Mr. Francis H. Cumming, who had been a pupil of Dr. Rudd's, now an eminent Doctor of the Church in Michigan, had just returned from a visit to ‘the far West,’ then, scarcely beyond Ohio. My dear old classmate and friend, of two and forty years, the Rev. Clarkson Dunn, was there as a teacher and student of Theology. Dr. Rudd had many such. And he was well fitted for that work.” [*Sprague's Annals*, vol. v, p. 505.]

His intimate friend, the Rev. Dr. William Berrian, rector of Trinity Church, New York, in the course of his sermon preached at the funeral of Dr. Rudd in St. John's Church, Elizabeth Town, says on page 122 of his “Departed Friends:” “He was a Churchman, after the pattern of him whom he regarded as the embodiment of sound Church principles, and whom personally he loved and venerated above

HOBART CORRESPONDENCE

all men living. 'Evangelical truth and apostolical order,' — the motto of the leader whom it was his glory to follow, he regarded as inseparable in the appointment of God, and while he therefore preached the one with fidelity, he set forth the other with fearlessness, and yet, at the same time, with charity and prudence.

"But though soberness, soundness, and practical good sense, were the distinguishing features of his mind, yet he was by no means deficient in fertility of invention and sprightliness of thought. Indeed these qualities were so striking in all his earlier compositions, as to make their union with those higher gifts somewhat remarkable. He particularly excelled in his delineation of scriptural characters, where his active imagination, aided by his nice and accurate observation of human life and the human heart, enabled him to fill up the brief sketches of the sacred volume with so much skill, and to adorn them with such touches of feeling, as to give them an unusual degree of interest and truth. From his persuasion that these were among the happiest of his productions, which was strengthened no doubt by the opinions of his friends, he had entered into some communications with myself and others with a view to their publication, but a very short time before his death.

"It is proper, however, to remark, in connection with the character of his discourses, that much of their just and natural effect was lost in their delivery from the pulpit by certain physical disadvantages under which he labored, even before his health was impaired, and by the want of that ease and freedom which the most thorough education can alone impart. But still, as there was gravity, sincerity, conscientiousness, together with an earnest desire that they might be profitable unto those to whom they were addressed, and as the matter of them was always fitted to make them so; they were listened to by his flock with respectful attention, and followed, by God's blessing, with the fruits of good-living.

"But the power and influence of this excellent man over the minds of his people were owing more to his social character and the kindness of his disposition, than to his intellectual gifts. To those who have only known him in the feebleness and infirmity of age, when from almost incessant pain he rarely had that placid air which naturally belonged to him, and when his tongue with difficulty gave utterance to the thoughts, which were still prompted by the warmth of

JOHN CHURCHILL RUDD

his feelings; no adequate conception can be formed of him, as he appeared to his parishioners and friends in early life. Then the openness and benignity of his countenance, were in perfect harmony with the frankness of his manners and the benevolence of his heart. His kind and gentle words fell pleasantly upon the ear, and his cordial sympathies with every human being, with whom he stood in any endearing relation, touched tenderly upon the heart. There was nothing that in any way affected them, whether for weal or for woe, in which he was not concerned; and though in 'the changes and chances of this mortal life' he had much to blunt his sensibility in regard to others, yet to the very last he retained the same kindliness of feeling, and in this respect, at least, left most men his debtors. . . .

"With the exception of a very few, who are far advanced in life, and of the strangers who since his removal have come in among you, there is perhaps scarcely any one present who does not stand towards him, in some of the most sacred and endearing relations which can subsist between men. The greater part of you were through his ministry engrafted by baptism 'into the body of Christ's Church, and regenerated with his Holy Spirit.' You were afterwards taught in his simple and happy way, the value of the privileges which were thus secured for you, and affectionately urged to hold fast of them *to the end*, by leading 'a godly and a Christian life.' In sickness and sorrow he was your guide and your comforter; and in health and gladness the *helper of your joy*. When life was all hope, and the future was bliss, he joined you in those holy bands which death alone could sever; and when hope was blighted, he buried your dead and soothed your pangs. All this, and more than I can tell, will rise up before you in sweet and sad remembrance, as his mortal remains lie before you. May none of his wholesome instructions, his godly counsels, his affectionate admonitions, his acts of kindness and love, ever escape from your minds, or fail of their effect upon your hearts and lives! May you still keep up in death, as in life, your communion with him: but in a higher and holier degree, than can ever be realized while our friends are in the flesh!"

HOBART CORRESPONDENCE

[FROM JOHN CHURCHILL RUDD]

June 19th 1804

REV. & RESPECTED SIR,

NO language of which I am master can describe the anxieties, and confusions, I experience on presenting you this my first attempt at the composition of a Sermon. Un-taught in the principles of Oratory and composition, I have struggled long to attain that knowledge by my own exertion, which the peculiarity of my situation rendered impossible to receive from others—

Early exposed to the world I have encountered many difficulties, many remain yet to be surmounted. The object of my wishes appears at a great distance and often unattainable; new obstacles present themselves daily to my view—I often shrink before the magnitude of the undertaking and almost resolve to renounce it as impracticable—But in the moments of my despondency, my earnest wish to distinguish myself as a champion in the glorious cause of Christianity, my sincere desire to render myself useful to mankind, and my reverence for the character of a faithful steward of Christ, inspire me with fresh resolution and I almost forget the difficulties which are before me. Should the enclosed be found to contain anything promising, I shall feel a courage to persevere, of which I now find myself destitute—With Great respect Sir

Y^r Friend & Serv^t

J C RUDD

Superscription:

REV. J. H. HOBART, No 46 Greenwich Street

CHARLES FENTON MERCER

[FROM CHARLES FENTON MERCER]

Haymarket Prince William C?

June 23^d 1804

I CANNOT resist the impulse I feel to write to my beloved Hobart. A slight indisposition has arrested my progress in the close of a very long journey, in which, as I am wont to do, I have often looked back on the peaceful enjoyments of my college life, and reposed in imagination on the bosom of friendship. Ah! my Hobart, when will those hours of tranquillity return, when shall I again experience the endearments of a friendship so pure, so tender. The recollection of them, is all that now remains of them, and that pleasure so shaded with melancholy, the cares of life are endeavouring to efface. Ah! no—these harpies shall not devour the only sustenance of my heart, the support of all my generous, all my noblest sentiments. The image of my beloved Hobart, tho' he is far distant from me, is still the inspirer and the soother of my soul. It accompanied me, as my guardian angel, amidst the seductive allurements of the splendid but corrupt capitals of France and England. It has been my companion amidst the vast and barren solitudes of Virginia. On the awful summit of Gauly mountain, where winter held his dominion in the midst of Spring, while I looked in vain for a trace of humanity and beheld around me only mountains beyond mountains fading into the blue ether of Heaven, the thought of my friend came upon my soul to smooth the ruggedness and cheer the gloom of my solitary path. And, now, in terminating a journey of nine hundred miles, I endeavour to relieve myself from the pressure and perplexity of business, in cultivating the source of my chief happiness. Be still, to me, then, my Hobart, all that

HOBART CORRESPONDENCE

you have ever been. Let the imperfections of your friend: let your holy profession lead you, still, to extend to him the grateful, the reviving consolations of your love. Oh! my Hobart, I am sick, as you perceive. Indeed, I am weary of affairs, and almost so, of the world. As it becomes necessary for me to set out in life, to forsake the places most dear to me, and to expose myself alone to the caprice of fortune and the malignity of mankind, I really, require more and more, motives to invigorate me. I cannot derive, from any of the results which I propose to myself from my exertions in life, an incentive strong enough to lead me forward in its career. Ere the first scene has been shifted I look with impatience to the last fall of the curtain.

You informed me that you had a new plan, in contemplation, for the promotion of your happiness, and you tempted me to hasten to New York to learn it from yourself. Shall I find a letter from you in Essex to disclose it to me? You have certainly written to me, since I left my sister's. Do you yet cherish your new scheme? Have you advanced any steps in the execution of it? Do not keep me in suspense in regard to the least subject which concerns your welfare, and especially one to which you appear to annex so much consequence? Let me increase my interest in the world, by sharing your happiness, or if your lot resemble mine, your perplexities and cares? May I not be able to suggest some improvement in your new plans? My affection would lead me to hope so, in spite of my humility. You may trust your most secret views to me. They shall be locked up, as in your own breast: they shall be common to ourselves alone. I hope when I meet Mr Garnett, which I expect to do at his own house, the day after tomorrow, I shall find that he put in execution the resolution, with which he left Virginia, of proceeding to New York, after fixing his

CHARLES FENTON MERCER

brothers at Princeton. I shall, then, hear more of you and your family than your letters have afforded me, or anything could except the visit which I anxiously desire to make you, but am still obliged to postpone to a period when I shall be less occupied by pressing engagements. I will set you an example in writing on myself. My journey to the Ohio was prompted by a wish to divide, and the necessity in some degree, as well as the desire of selling my newly acquired property. I found the quantity, as well as the quality of our lands there, which lie immediately below the mouth of the Great Kenawha, inferior to what I had been taught to expect, when I returned from England, whither, you know, this object carried me. It will however amply recompense me for any pecuniary sacrifice which I may have made in accomplishing my purchase. I have, just, finally resolved to settle in the county adjoining this; and to engage in the practice of law, for some years at least, at Leesburg the county town of Loudoun, within three miles of the Patowmac, and about thirty five from the city of Washington. I have, already, settled a farm about ten miles from Leesburg, whither I hope to retire bye and bye, from the world, and where I trust soon to have a house in which I shall sometimes embrace my dear Hobart: and enjoy the pleasure of discoursing with him on the innocent pleasures as well the little vanities of our past lives, beneath the shades of my own trees, or by the cheering warmth of my own fire side. Oh! Hobart, why can we not spend the evening, as we have spent the first part of the morning of our day. I shall place my house on the summit of a high mountain, its name shall be Selma. I will store it with books. The dwellings of fifty thousand people, will be spread before us. The air of Selma will be as pure as that of Princeton and your Mercer, disgusted with the vain pursuits of ambition, will be entirely your own. Happiness, my dear Hobart, you know

HOBART CORRESPONDENCE

already, does not dwell in crowded cities. She retires to the sequestered vale and silent stream, or breaths the fresh mountain air, while we vainly seek her amidst the busy haunts of men. But wherever you remain, may you be more fortunate in your pursuits of her than other men, and especially your Mercer.

I shall write very soon to John Smith, but, first of all, I must write to Howe, from whom I have not received a letter, since my return to Virginia. Kollock and Beasley have likewise omitted writing to me. From Beasley I have not received a line since I bade him adieu in New York. Surely he has not yet awoke from the delirium of love. I make my complaint to you, that you may pity me, and not add to my regrets by your own silence. Kiss your young family for me, remember me affectionately to Mr^s Hobart, and to John Smith and Wisner

God bless you my dear Hobart

CHARLES FENTON MERCER.

Superscription:

REV^d JOHN HENRY HOBART, Greenwich Street New York.

ANNOTATIONS

Gauley Mountains.

The Gauley Mountains are a range of the Appalachian system in West Virginia, continuous in the southwest with the Cumberland Mountains.

Great Kanawha River.

A river which rises in the Blue Ridge of North Carolina, runs north-eastward into Virginia, and then, changing its course, traverses several counties in West Virginia and enters the Ohio River at Point Pleasant, West Virginia. It receives the Gauley River in Fayette County, West Virginia, above which confluence the stream is generally known as the New River. Its entire length is estimated at four hun-

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dred and fifty miles. It is navigable by steamboats from its mouth to Kanawha Falls, a distance of about one hundred miles.

Gauley Bridge, a post village, is at the head of navigation on the Great Kanawha River and at the mouth of the Gauley River, about thirty miles east-southeast of Charleston. It has coal and coke industries.

Plan of John Henry Hobart in January, 1804.

See note on page 385.

Children of Muscoe Garnett.

The children of Muscoe and Grace Fenton (Mercer) Garnett were:

ELIZABETH, born November 25, 1768; died August 25, 1769.

JAMES MERCER, born June 8, 1770; died April 23, 1843.

ANNE, born January 5, 1773; died July 17, 1783.

ELIZABETH, born September 6, 1775; died September 25, 1776.

MARIA, born July 22, 1777; died August 14, 1811. She married September 21, 1796, James Hunter.

GRACE FENTON, born October 20, 1779; died October 4, 1846. She married July 3, 1813, Muscoe Garnett Hunter.

JOHN MERCER, born March 24, 1783; died April 3, 1856.

MUSCOE, born July 12, 1786; died in 1869. He married Maria Battrole.

WILLIAM, born July 12, 1786; died March 16, 1866. He married Anna Marie Brooks.

ROBERT SELDEN, born April 26, 1789; died August 15, 1840. He was member of Congress, 1817-27. He married December 30, 1812, Charlotte Olympia De Gonges, who was born May 5, 1796, and died August 8, 1856. She was a daughter of General Jean Pierre De Gonges of the French Army.

Princeton.

This town is forty-nine miles southwest of New York and forty miles northwest of Philadelphia. It occupies a highland two hundred and twenty-one feet above the level of the sea, which separates the mountainous portion of New Jersey from the southern alluvial plain. The soil is a rich clay loam underlaid with red sandstone. In the immediate vicinity are outcroppings of trap rock. It is bounded on the north by Somerset County, on the east by Millstone River, on the west by the province line separating it from Hopewell and Lawrence in Hunterdon

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County, on the south by the Delaware and Raritan Canal. It is five miles long from north to south, and three miles wide from east to west. Rocky Hill Mountain stretches along its northern border two miles from the borough of Princeton. The first purchase of land within its limits was made by Dr. John Gordon in 1685. The eight hundred acres he acquired were between the present Main Street and Stony Brook. The westerly end was conveyed in 1696 to Richard Stockton, and the easterly portion to Mr. Hamilton, Joseph Olden, and others. In 1693 William Penn purchased a tract of land along Stony Brook, which was soon settled by Quakers. In 1713 a meeting-house was built and a mill known as "Worth's Mills" erected. The names of Clarke, Olden, Stockton, Leonard, Fitz-Randolph, are still borne by descendants of these sagacious and thrifty pioneers. Previous to 1685 Dr. Henry Greenland had a plantation within the future township, known as Castle Howard. He had been a member of the Governor's Council of the province, and also sat in the House of Assembly. The estate descended to his son-in-law, Daniel Brinson, before 1690. He in turn left it to his son, Barefoot Brinson, who was for many years sheriff of Somerset County. The settlement grew gradually toward the present borough. The farmers were prosperous, and substantial houses and buildings were erected. As the town was on the King's highway from New York to Philadelphia, it became a stopping-place for stages, and several notable taverns were erected. The names of Jacob Hyer, John Joline, George Follet, and John Gifford, all genial landlords, are a part of the history of Princeton. The origin of the name of the town is obscure. The suggestion that Henry Prince of Piscataqua, a wealthy land-owner and son-in-law of William Dockwra, a rich London merchant, who was prominent in the seventeenth century in the affairs of New Jersey, gave the name must be dismissed, for the two hundred acres of land he bought in Somerset County were devised to his wife and children by a will proved in September, 1714, ten years before the town was named. In the private Journal of Nathaniel Fitz Randolph, who was born in the vicinity in 1703, which is largely a family record; there is the following entry under the date of December 28, 1758: "Princeton first named at the raising of the first house built there by James Leonard, A. D. 1724. Whitehead Leonard the first child born at Princeton, 1725." It is most probable that the loyal inhabitants called it after the Prince of Wales, since in the immediate

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vicinity were Kingston, Queenston, and Princessville. Princeton might have been, like many other towns, unknown to fame, had not its citizens been prompt to enter into negotiations with the trustees of the new college seeking a permanent location. It is as a college town that it has acquired fame. The Rev. William Tennent, a native of Ireland, brought up in the Established Church, came to America in 1718. He had adopted the doctrinal principles and polity of the Presbyterians, and was admitted as a member of the Synod of Philadelphia in September of that year. He had remarkable gifts of eloquence, and was convinced that mere dispassionate statements of gospel truths were without avail, and strongly advocated the method of arousing the emotions of a congregation. Upon this conviction he acted, and trained up his sons to follow in his footsteps. He was the firm friend and upholder of George Whitefield in his revival services in America. He opened in his home at Neshaminy, Bucks County, Pennsylvania, a school of theology, which became known as the "Log College." While grounding the students in the fundamental branches of knowledge, he laid greater stress upon piety than learning. The need of a college, under the auspices of the synod, which would give full secular and religious instruction, was recognized as early as 1739, when an overture concerning such an institution was introduced at a meeting of the Synod of Philadelphia, and passed unanimously. Differences which led to the withdrawal, in 1741, of the New Brunswick Presbytery, followed by that of New York, and the formation of the Synod of New York, made many ministers in New Jersey feel the imperative need of a college under the control of Presbyterians. Governor Lewis Morris, who had never shown any favour to dissenters from the Church of England, refused in 1745 to grant a charter for a college presented by the Rev. Jonathan Dickinson, the Rev. Aaron Burr, and the Rev. Messrs. Pierson and Pemberton. These men were known and honoured for their learning and ability. Mr. Dickinson had for some time instructed theological students in his own house at Elizabeth Town, and Mr. Burr had opened a classical school in Newark.

The death of Governor Morris at Kingsbury, New Jersey, May 21, 1746, made the Hon. John Hamilton, president of the council, acting governor. The petitioners for a college charter applied to him, and though a firm Churchman, he recognized the justice of their plea and at once granted their request. The charter was soon drafted, engrossed,

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and sealed with the great seal of the province, and the College of New Jersey became in October, 1746, the fourth institution of higher learning in the colonies. The twelve trustees named in the charter were: Judge William Smith, an eminent lawyer of New York City.

Peter Van Brugh Livingston, a wealthy merchant of New York City, afterward prominent in the Revolution as president of the New York Provincial Congress.

William Peartree Smith, the son of William Smith, also a lawyer by profession, but who spent his life caring for a large inherited estate. He was not only a trustee of the college, but also one of its benefactors.

Jonathan Dickinson, pastor of the Presbyterian Church of Elizabeth Town. He was a native of Hatfield, Massachusetts, and a graduate of Yale College in 1706. He took charge of the Church in Elizabeth Town early in 1708, and was ordained over it September 29, 1709.

The Rev. Aaron Burr, born at Fairfield, Connecticut, and graduated from Yale College in 1735. He engaged for a short time in missionary work in Hanover and other places in New Jersey, and in 1737 took charge of the Presbyterian Church at Newark, New Jersey, over which he was ordained January 10, 1737. He was an excellent preacher and an accurate scholar, and is ranked by some as an equal of Jonathan Edwards. His publications were few, but they show great merit. Upon the death of Mr. Dickinson Mr. Burr was chosen president, and served with distinguished success until his death, September 24, 1757.

The Rev. Ebenezer Pemberton, a graduate of Harvard College in 1721, and afterward pastor of the Presbyterian Church in New York City. He removed to Boston in 1754, where he died in 1777.

The Rev. John Pierson, pastor of the Presbyterian Church at Woodbury. He was a son of the Rev. Abraham Pierson, the first rector of the Collegiate School, afterward Yale College, from which he graduated in 1711.

The Rev. Richard Treat, a native of Milford, Connecticut, and a graduate of Yale College in 1725. He was pastor at Abington, Pennsylvania.

The Rev. Samuel Blain, a graduate of Log College, and ordained in November, 1733. He became pastor at Shrewsbury and Middletown, New Jersey. He founded a theological and classical school, which did for some years a good work.

Gilbert Tennent, who was educated by his father at Log College, and

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became in 1726 pastor of the Presbyterian Church, New Brunswick, New Jersey, and in 1744 of the Second Presbyterian in Philadelphia. He was the leader of the Presbyterians after the death of Mr. Dickenson. He died in 1764.

The Rev. William Tennent, also a graduate of his father's Log College. He was ordained in 1733, and became pastor of the Presbyterian Church at Freehold, New Jersey. He died in 1777.

The Rev. Samuel Finley, a native of Ireland. He was educated at Log College, and ordained in 1742. He served in various places in Pennsylvania and the lower counties of New Jersey until 1743. He was sent to Milford, Connecticut, but was banished from the colony for accepting an invitation to preach in a church in New Haven unrecognized by the civil authority and the New Haven Association. In 1744 he was made pastor of Nottingham, Maryland. In 1761 he was elected president of the College of New Jersey, and served with great acceptance until his death, July 17, 1766.

These were the men upon whom fell the responsibility of making the new institution justify its existence. The majority were conscientious Presbyterians, but no restrictions were imposed upon any one for his religious convictions, and the privileges of the college were open to every one. The Rev. Dr. Hatfield, in his "History of Elizabeth Town," page 349, gives this account of its opening:

"Notice of the event and of the intentions of the Trustees was duly given, in the New York 'Weekly Post Boy,' No. 211, dated February 2, 174⁶₇, as follows:

"Whereas a Charter with full and ample Privileges, has been granted by his Majesty, under the Seal of the Province of New Jersey, bearing date 22d October 1746, for erecting a College within the said Province, to Jonathan Dickinson, John Pierson, Ebenezer Pemberton and Aaron Burr, Ministers of the Gospel and some other Gentlemen, as Trustees of the said College, by which Charter equal Liberties and Privileges are secured to every Denomination of Christians, any different religious Sentiments notwithstanding.

"The said Trustees have therefore thought proper to inform the Public, that they design to open the said College the next Spring; and to notify to any Person or Persons who are qualified by preparatory Learning for Admission, that some time in May next at latest they may be there admitted to an Academic Education."

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“Subsequently, in No. 222, Ap. 20, 1747, notice is thus given:

““This is to inform the Publick, That the Trustees of the College of New-Jersey, have appointed the Rev. Mr. Jonathan Dickinson, PRESIDENT of the said Colledge: which will be opened the fourth Week in May next, at Elizabeth-Town; At which Time and Place, all Persons suitably qualified, may be admitted to an Academic Education.”

“At the time specified the first Term of ‘the College of New Jersey’ was opened at Mr. Dickinson’s house, on the south side of the Old Rahway Road, directly west of Race st. Mr. Caleb Smith, of Brookhaven, L. I., a graduate of Yale College, in 1743, and now in the 24th year of his age, was employed as the first Tutor. Enos Ayres, (afterwards a Presbyterian minister at Blooming Grove, Orange Co., N. Y.), Benjamin Chesnut, (an Englishman, and subsequently of the Presbytery of New Brunswick), Hugh Henry, (afterwards of the Presbytery of New Castle), Israel Reed, (shortly after the pastor of the Presbyterian Church of Bound Brook, N. J.), Richard Stockton, (of Princeton, the well-known civilian), and Daniel Thane, (a Scotchman, and subsequently pastor of the Church of Connecticut Farms in this town), were the first graduates of the Institution, and were all of them, doubtless, under the instruction of Mr. Dickinson and his Tutor, Caleb Smith; with others, perhaps, of the succeeding class.”

In the meantime a new governor had been appointed. Jonathan Belcher, formerly governor of Massachusetts and New Hampshire, arrived at New York with his commission for New Jersey in the man-of-war Scarborough, August 8, 1747. He soon interested himself in the affairs of the college. He was a strong Congregationalist, and his full sympathy was with the Presbyterians. But he was also a man polished by contact with the court in England, and with an appreciation of the need of a learned ministry and of educated citizens. He offered to the trustees a new and fuller charter, the provisions of which were largely suggested by himself. The charter was engrossed, and passed the seals September 14, 1748. By it the number of trustees was increased and the governor of the province made, *ex-officio*, the president of the board. Governor Belcher took a very great interest in the affairs of the college, many allusions to it are found in his correspondence, and he was from the first strongly in favour of Princeton as the site of the college. The first formal action was taken by the trustees in 1750. The Rev. Dr. McLean, sometime president of

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the college and its historian, says on page 142, volume i, of his "History of the College:"

"The second thing mentioned as an object of special interest at this time was the choice of a permanent seat for the College. At a meeting of the Trustees, at Newark, September 26, 1750, the time of the annual Commencement, it was *voted*,

"That a proposal be made to the Towns of Brunswick and Princeton to try what sum of money they can raise for Building of the College, by the next meeting, that the Trustees may be better able to judge in which of these places to fix the place of the College.'"

"At the next meeting, held at Trenton, May 15, 1751, the Trustees decided,

"That New Brunswick be the place for the building of the College, *provided* the Inhabitants of said Place agree with the Trustees upon the following terms, *viz.* that they secure to the College a Thousand Pounds *proc.* money, ten acres of land contiguous to the College, and two hundred acres of wood-land, the furthest part of it not to be more than three miles from the town.'

"At this meeting there was an offer made by the inhabitants of Princeton, and it was next ordered,

"That Mr. Sergeant, the Treasurer, and some other person, whom he shall see fit, view the above promised land at Princetown, and also that to be given by the Inhabitants of New Brunswick, and make a report of the same to the Trustees at their meeting in September next.'

"This meeting was held at Newark, on the 25th of September, at which time the following record was made:

"When the Board of Trustees had laid before them the proposals of the Inhabitants of New Brunswick, relating to the College being fixt there, for want of some particular steps being taken respecting that matter, the Trustees judged that they could not at present come to any conclusion in the affair, and so deferred the further consideration of it to their next meeting.'

"The Trustees also ordered,

"That Mr. Sergeant, with any person he shall choose, view the land at New Brunswick and at Princetown, and make a report what they shall deem an equivalent at the next meeting.'

"This is substantially the same order with one given at the previous meeting, but differing in this respect, as they were to give their judg-

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ment as to what would be an equivalent for the land promised the College.

“The next meeting of the Board was held at Elizabeth, May 14, 1752, but it does not appear from the minutes that any action was had in reference to the erection of a College building. At the meeting held at the time of the next Commencement, September 27, 1752, the following entry was made in the minutes:

“The Trustees taking into consideration that the people of New Brunswick have not complied with the terms proposed to them for fixing the College in that place, by the time referred to in the offer of this Board, now Voted, That they are free from any obligation to fix the College at New Brunswick, and are at liberty to place it where they please. The Trustees agree that it shall be put to Vote in what place the College shall be fixed, upon such conditions as the Board shall propose.

“Voted, That the College be fixed at Princetown, upon condition that the Inhabitants of said Place secure to the Trustees those two hundred acres of wood-land, and that Ten Acres of cleared land which Mr. Sergeant viewed; and also one thousand Pounds proc. money. The one half of which sum to be paid within two months after the foundation of the College is laid, and the other half within six months afterwards; and that the people of said Place comply with the terms of this vote within three months from this time by giving in Bonds for said money, and making a sufficient Title for said land to be received by such persons as the Board shall appoint, or else forfeit all privilege from this Vote; and that the Treasurer be empowered to give them a bond for the fulfilment of this Vote on the part of the Trustees.

“The Trustees appoint Messrs. President Burr, Samuel Woodruff, Jonathan Sergeant, Elihu Spencer, Caleb Smith, to be a committee to transact the above affairs with the Inhabitants of Princetown and that Elizabethtown be the place for accomplishing the same.’

“At this meeting Governor Belcher earnestly urged the Trustees to go on with the erection of a College building, and of a house for the President and his family. The Governor’s speech is given at length in the minutes of the Board.

“The next meeting of the Trustees was held at Princeton, on the 24th of January, 1753, when it was voted by the Board,

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“That said People (when Mr. Randolph has given a Deed for a certain tract of Land four hundred feet Front and thirty Poles depth, in lines at right angles with the broad street where it is proposed that the College shall be built) have complied with the terms proposed to them for fixing the College at said place.’

“Mr. Nathaniel Fitz Randolph here referred to did give the required deed, and through his liberality and that of the gentlemen who contributed the thousand pounds *proc.*, and who paid for the rest of the land given to the College, the permanent seat of the College was fixed at Princeton.

“Among certain memoranda made by Mr. Randolph is the following:

“‘January 25, 1753. Gave a deed to the Trustees for ($4\frac{1}{2}$) four and one-half acres of Land for the College.’

“The consideration mentioned in the deed was (£150) one hundred and fifty pounds; but it is added by Mr. Randolph,

“‘I never did receive one penny for it: it was only to confirm the title.’

“He also gave twenty pounds in addition to the land and his services in obtaining subscriptions.

“From a comparison of dates, it appears that the deed was given the third day after the meeting of the Board in Princeton to conclude their agreement with the inhabitants of that place, viz., on the 25th of January, 1753.

THE ERECTION OF COLLEGE BUILDINGS

“At the meeting in Princeton just mentioned, Thomas Leonard, Esq., Samuel Woodruff, Esq., and the Rev. Messrs. Cowell, William Tennent, Burr, Treat, Brainerd, and Smith, were appointed a committee, ‘to act in behalf of the Trustees in building the College, according to the plan agreed upon by the Board.’ This committee was also authorized to build a house for the President, and to draw upon the Treasurer of the College for the requisite funds. The plan adopted was, ‘in general,’ one drawn by Dr. Shippen and Mr. Robert Smith, of Philadelphia. Mr. Samuel Hazard and Mr. Robert Smith were a committee to select the spot and to mark out the ground. Dr. Shippen and Mr. Hazard were Trustees. Mr. Smith was the Architect for the building.

“It was first ordered, ‘That the College be built of brick, if good

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brick can be made at Princeton, and sand be got reasonably cheap, and that it be three stories high, and without any cellar.' At a subsequent meeting it was 'Voted, That the College be built of stone, and the President's house of wood.' The outer walls of the College were accordingly built of stone obtained from a quarry near the village, but the President's house was built of brick. (See Minutes of the Board for July 22, 1754, and for September 25 of the same year.)

"The land upon which these buildings were erected was given by N. F. Randolph, from whose memoranda we gather the following particulars respecting the College building, viz., that the ground for this building was first broken on the 29th of July, 1754, under the direction of Joseph Morrow, and that the first corner-stone was laid at the northwest corner of the cellar, by Thomas Leonard, John Stockton, John Hornor, William Worth, (the mason who did the stone and brick work), N. F. Randolph, and many others. From which we may infer that the corner-stone was laid by Mr. Leonard, the Chairman of the Building Committee, in the presence and with the assistance of some of the other persons named. Mr. Randolph adds that in November, 1755, 'the roof of said College was raised by Robert Smith, the carpenter who did the wood-work of the College.'

"This building was originally one hundred and seventy-six feet in length, fifty-four in width at the two ends, with projections in the front and in the rear, the front one extending three or four feet, the one in the rear about twelve feet. The middle of the roof was surmounted by a cupola. There were three stories, with a basement, and, exclusive of the Chapel, there were in all *sixty* rooms, sixteen of them in the basement, or what is now the cellar. From the account of the College prepared by Mr. Samuel Blair, under the direction of President Finley, and published in 1764, it appears that forty-nine of these rooms were assigned to the lodging of students, and that they were deemed sufficient for one hundred and forty-seven, reckoning three to a chamber. The other rooms were used for recitation, library, refectory, dining-room, etc. Since the burning of Nassau Hall, in 1855, none of the sixteen rooms above mentioned have been fitted up for accommodation of students, as was the case before that time.

"At the time of its erection this College building was the largest edifice of its kind in the British Provinces of North America, and in

CHARLES FENTON MERCER

view of the very important services rendered to the College by Governor Belcher, the Trustees, in a very flattering letter addressed to the Governor, requested his permission to call this building 'Belcher Hall.'

"With a rare modesty he declined the honor, and at the same time expressed an earnest desire that the building should be called 'Nassau Hall,' in honor of King William *the third*, 'who was a branch of the illustrious House of Nassau.' It was therefore ordered by a vote of the Trustees, 'that the said edifice be, in all time to come, called and known by the name of Nassau Hall.'

"From the name given to this first College edifice the College itself is extensively known under this appellation."

Thus happily the college found a home. From that time it has been a power for good in the land. Its early presidents after Dr. Burr were: Jonathan Edwards for a few months, Samuel Davis, Samuel Finley, and John Witherspoon. Each left a permanent mark upon the institution. When young John Henry Hobart and his friends were students and tutors, its reputation was at the highest, and its faculty included Dr. Samuel Stanhope Smith, Dr. Walter Minto, and Dr. John McLean. The tutors were also able instructors. In more modern days it has expanded into a university under the care of Dr. McCosh, Dr. Patton, and Dr. Wilson. But it has never lost the essential character impressed upon it by the founders. The mingling of old and new Princeton is well put in the sketch which appeared in the "New York Globe" for May 27, 1911:

"Nassau Hall is one of the great historic buildings of America. It was used as a barracks by British soldiers, for the month preceding the battle of Princeton, the basement being turned into a stable for cavalry horses. Later two regiments of British retreating from the battlefield threw themselves into Nassau Hall and turned it into a fortress. The victorious American army besieged them for some hours, and Gen. Washington was finally obliged to bring up his artillery to sweep the enemy from the building. A Princeton man, Capt. Moore, was the first American to enter the building and exact the surrender of the British.

"In connection with the siege, a Princeton tradition tells how the first shot from the American guns passed through the face of a picture of King George II. which hung in the prayer room, now the college

HOBART CORRESPONDENCE

museum. Gen. Washington on his visit to the College in 1783 presented the trustees with fifty guineas, 'to repair the damage inflicted to the college building' by his guns. The trustees devoted the gift to the purchase of a picture of his excellency by the elder Peale. This portrait was placed in the frame which formerly surrounded the picture of the English king, and it now hangs in the college museum.

"Twice the legislature of the state of New Jersey held its sessions in Nassau Hall. In 1783 the continental congress, to escape the attacks of certain mutinous soldiers in Philadelphia, fled to Princeton, and continued its sittings in Nassau Hall. Elias Boudinot, brother of Mrs. Richard Stockton, was president of congress at the time, and James Madison, an alumnus of Nassau Hall, was one of its members. Gen. Washington was in attendance on congress, and within the halls of old Nassau was first announced authentic news of the signing of the treaty of peace between Great Britain and the United States of America.

"'Prospect,' the residence of the presidents of Princeton University, is built on the site of a colonial farmhouse of the same name. The 'Prospect' of the revolutionary period was the home of Col. George Morgan, to whom Aaron Burr first disclosed his plans for founding another nation on this continent, the capital to be at New Orleans and its ruler to be Aaron Burr. Col. Morgan promptly advised President Jefferson of what had come to his knowledge, and the attempt was frustrated. The house occupied by the college presidents of the colonial and revolutionary period is now used as the dean's house. This mansion faces on Nassau street and stands just at the right of the entrance to the campus.

"One of the early college buildings still standing is West College. It is at the rear of Nassau Hall and forms one side of the famous quadrangle. The two society halls, Whig and Clio, built on the architectural lines of the Greek temples, form the south side, and the college library, a new building, completes the boundary of this historic square, so famous in Princeton annals.

"In the centre of the quadrangle is planted an eighteen-pound cannon, which was abandoned by the British when they were routed from Nassau Hall by Gen. Washington. Much of the student life of Princeton centres around 'the cannon.' All the celebrations of athletic victories are held there and part of the commencement exercises take

CHARLES FENTON MERCER

place there. Another landmark of revolutionary days in Princeton is the old Joline Hotel on Nassau street, now called the Nassau Inn. The Joline Hotel was one of the most famous hostelries in the country in the old days, being noted for its good cheer, and within its walls the legislature held at least one official session. In other parts of the town there are many beautiful residences dating back to the days of the 'Royal Jerseys.'

"The battlefield of Princeton is about a mile and a quarter from the village proper. It lies right on the old road to Trenton, which is known as Mercer street within the village limits. The battle of Princeton was one of the most glorious for the patriot cause of the entire war. Here for the first time the patriot army met and defeated the British regular troops.

"In the Princeton graveyard are buried many of her great sons. This plot has been called the 'Westminster Abbey of America,' and in truth there are many good and many famous men buried there. Practically all the university presidents, Aaron Burr, Jonathan Edwards, John Witherspoon, down the line to Dr. McCosh, are resting there. A president of the United States is buried there, as are a long line of distinguished Stocktons. Not far from his father's grave is the last resting place of Aaron Burr the younger, the brilliant, but wayward alumnus of Nassau Hall. His modest white gravestone has been chipped and broken by the hands of souvenir seeking vandals.

"Standing in the campus before Nassau Hall, under the shadow of the 'immemorial elms,' it is pleasant to reconstruct in imagination the village street of 140 years ago. Princeton was then noted for its silversmiths, and examples of their work were carried all over the colonies, and were highly prized. Over the shop door of one of these craftsmen hung the sign of Elias Boudinot, father of Annis Boudinot, wife of Richard Stockton. Over the door of another was the name of William Paterson, father of the future governor of the state. On the long straggling street there were also the Joline Hotel, a general store, and several nondescript shops, on the doorsteps of which bewigged and beruffled students, each enveloped in the voluminous folds of his own black gown, used to loiter during recess, watching for the coming of the 'Flying Wagons,' as they called the big mail coaches which ran between New York and Philadelphia."

HOBART CORRESPONDENCE

[FROM SETH HART]

Hempstead 10th July 1804.

DEAR SIR,

I HAVE long expected information whether the Society would do for M^r Clowes what we talk'd of when I was in town, but have heard nothing from you or any one else on the Subject—I find the father of the young man will undertake to support his Son at Cheshire Academy with the assistance of £30 p^r Ann. & I hope it may be given him—Please to inform me soon what is to expected—

M^{rs} Harts compl^{ts} with mine to M^{rs} Hobart & yourself.

Your &c SETH HART

Superscription:

REV^d. JOHN H. HOBART New York.

ANNOTATION

Timothy Clowes.

See sketch which precedes letter of January 27, 1812.

DANIEL NASH

[FROM DANIEL NASH]

Exeter, July 10th 1804

REV^d AND DEAR SIR,

I WAS much pleased in receiving a line from you by Cap^t Garratt, thank you kindly for remembering me at all times, in particular for the valuable Book which you was so good as to send. I have not perused it entirely through, but have read sufficient to see that your Plan is most excellent, because you have mingled some of the most important Doctrines of Primitive Christianity in the Meditations. When those Doctrines are handled in Controversy with the Dissenters, there are but few who will read them, and scarcely ever do they go abroad unaccompanied by reflections which tend greatly to irritate. Your Plan then excels, because the mind, by the solemnity of the Prayers and the mode or manner of the Meditations is naturally disposed to receive without prejudice the most important Doctrines. Undoubtedly either an answer or else some Book to counteract the salutary effect which your's is calculated to produce will soon make its appearance, but being established upon the broad base of truth you need fear no Adversaries.

With respect to the Money, I dare not dispose of it at Richfield, a petition from that Place was received at New York and laid before the Corporation of Trinity, and the manner in which I received information from yourself when \$60 was granted to each Place after their Houses were inclosed lead me to suppose that Richfield was not neglected as it now appears from the minutes. There are a number of our People in Burlington, they have intelligence of the grant and should they ever hereafter build, they will call for the Money and I must be responsible to them, this prevents me from delivering the money at

HOBART CORRESPONDENCE

Richfield. No one knows anything respecting the matter except the Wardens in that Place and altho' they are extremely anxious to have their House glazed yet they are not willing I should give it to them unless I have direction from Trinity so do. I know not how they will give directions but I most earnestly hope that this Place may not be neglected as it is a place of importance with regard to the Church. Would it not, my Dear Sir, be better for the Church, that some more of the property was scattered? if we ever prosecute the erecting a School, this will be the most proper Place, we consequently shall petition that a Glebe be purchased and a Parsonage House built, at the same time we do not think of being idle, truly the People have gone beyond their ability both in Otsego and in Richfield. Did you know, the great difficulty of establishing the Church as it were in the Wilderness, you would be astonished at that which is already effected, but if they remember us, let no difference be made, least I get taxed of being partial and of representing one Place as better than another.

Prayer-Books we want not less than two hundred. If Trinity grants any, remember us for good.

I am happy that my ideas respecting education meets your approbation, if it can be accomplished I shall be well pleased, on condition that it cannot, I shall take measures to move to some Place where so desirable a Plan may be carried into effect and my children, five in number, may receive a decent education, at present I instruct them myself. With the utmost esteem I am &c

DANIEL NASH.

N. B. It has been mentioned to me, by a Person of information in the Country, that the property of the Church in New York was certainly in danger of being taken from them. Care ought to be taken and I trust that it is. I should not dare to mention

DANIEL NASH

this, did I not know that the Gentleman who carries this will be punctual in delivering it with his own hand.

Superscription:

THE REV^d JOHN H. HOBART, New York.
Cap^t Bailey

ANNOTATIONS

John Garratt.

For notice see page 122.

Richfield.

For notice see page 178.

Burlington.

This town was formed from the township of Otsego in 1792; Pittsfield and Edmeston have since been taken from it. The early settlers were principally from Vermont, with a few from Massachusetts and Connecticut. Jonathan, William, Joseph, James, and Thomas Angel came in 1787, Captain Gad Chapin and Perez Briggs in 1789. In 1790 Alexander Parker, Deacon Benjamin Herrington, Zedidiah Peck, the author of the bill establishing a school system in the State of New York, and other families settled in Burlington. The work of the Church appears to have been intermittent after the death of Mr. Nash. The present parish of Christ Church, West Burlington, had, according to the Diocesan Journal for 1910, seventeen communicants. In September, 1911, the Rev. Octavius Edgelow was missionary in charge.

Attack on Trinity Corporation, 1804.

This is the earliest mention of an attack on the venerable Corporation of Trinity Church, New York.

Benjamin Bailey.

Captain Benjamin Bailey was a ship-master, who lived at No. 37 South Street, New York City.

HOBART CORRESPONDENCE

[FROM JAMES ABERCROMBIE]

Philad^a July 29th 1804.

MY DEAR SIR

AN application has been made to me by a very respectable member of the society of friends, to write to some benevolent, influential character in New York, in favor of a Mon^r Carré—a French gentleman of considerable talents & inestimable worth. He is one of the unfortunate reffugees from St. Domingo, & tho' formerly a man of considerable fortune, is now reduced to penury. He is desirous of obtaining an appointment in your college, but, being an entire stranger in N. York, can indulge no hope of success without a recommendation.

The testimony of those gentlemen who are personally acquainted with him here, is highly honourable indeed; particularly with respect to his moral & religious character. I am told he is master of several languages, and that the general scope of his education is very extensive.

If, Sir, you can promote the views of this unfortunate gentleman, I doubt not you will favor him with your assistance. I sincerely believe he merits it. I am going to undertake, on Tuesday, a very long journey with M^{rs} Abercrombie, who has lately been extremely ill with an inflammation of her liver. We are going to the Hepatic spring above York Town in this State.

You have doubtless seen, & consequently censured, the frigid resolutions of a *few* of the clergymen of this city assembled on the occasion of Gen Hamilton's death. They are of presbyterian origin, & presbyterian influence bore down all opposition to them. I was a zealous *dissenter*, tho' no presbyterian; & preached on the following Sunday accordingly.

JAMES ABERCROMBIE

I am to repeat my sermon at St Pauls tomorrow, by request, & I believe shall publish it. I conclude it with an extract from the latter part of your excellent Bishops excellent letter to the printer. Most sincerely have I sympathized with you all in the melancholy event which has deprived our country of that great & good man A. Hamilton. The loss is irreparable!

I wish you would send me a copy of the pastoral letters Bishop Moore has published—and also your own book on the Sacrament.

With most respectful Compts to Mrs Hobart, & our clerical brethren, I am, D^r Sir

Y^r sincere Friend, & B^r

JAS ABERCROMBIE.

Superscription:

THE REV. JOHN HOBART, Assistant Minister of Trinity Church, New York.

ANNOTATIONS

Thomas John Carré.

The Carré family was one of the distinguished families of Normandy. Members of it had from ancient times held honourable offices under the government of France. One member was governor of the Island of Jersey, another the companion and interpreter of the Marquis de La Fayette, when he joined the Continental Army. Thomas John Carré, after his marriage to an Englishwoman, accepted an appointment in the French colony of San Domingo. On the rising of the slaves in 1791 under Toussaint L'Ouverture, Carré was imprisoned, and was fed through the bars by his devoted wife. Notwithstanding the various attempts made by France under Napoleon to regain a foothold on the island, the white people were finally expelled in 1803, and many found a home in the United States, among them Carré and his relatives. After the unsuccessful appeal for a position in the College of New Jersey, Mr. Carré, with his brother Charles, found employment in teaching French in Philadelphia. In 1806 they founded, at a point within easy driving distance of the city, on the road between

HOBART CORRESPONDENCE

Germantown and Frankford, a school for boys, which they called Clermont Seminary. The terms were three hundred dollars a year, the teaching was excellent, the discipline severe. Many boys who afterward attained distinction were educated in the substantial stone building on the upper side of Hart Lane. Among them William Welsh, the well-known merchant-friend of the Indians and generous benefactor of the Church. One of the teachers was John Sanderson, whose "Lives of the Signers of the Declaration of Independence" and other books won for him a high reputation. He married Dr. Carré's daughter, and was afterward in partnership with his father-in-law in a seminary in Philadelphia on the corner of Eleventh and High Streets. The Clermont Seminary maintained its high reputation until 1835, when Professor Samuel Griscom retired from it. The suburb in which it was located is now known as Franklinville.

Ann Abercrombie.

For notice of Mrs. James Abercrombie see Volume II, page 116.

Hepatic Spring.

While no spring in Pennsylvania now bears this name, there were, within a radius of seventy-five miles from York, three groups of springs which were of benefit in liver complaints. The most noted were in Bedford County, two hundred and ten miles west from Philadelphia and one and a half miles from the borough of Bedford. The Sulphur Springs became a popular health resort as early as 1790. The Chalybeate Springs were discovered in 1803, and soon gained a high reputation. In Adams County, on the southern border of Pennsylvania, thirteen miles south of Carlisle and thirteen miles northeast of Gettysburg, are the York Sulphur Springs. They are situated a mile and a half from Petersburg, and on "the pike" from Carlisle to Baltimore. They were discovered in 1790 on the plantation of Jacob Fickes by following a deer-lick leading to the place. Buildings were soon erected and visitors came in large numbers. The scenery is picturesque in its setting of hills, and the efficacy of the waters still attracts many. In Mifflin township, Cumberland County, are numerous sulphur springs. The best known and most worthy of mention are those at Doubling Gap in the Blue Mountain Range. Through this gap passed the great Indian trail from the Ohio to the Susquehanna.

JAMES ABERCROMBIE

The springs are in a beautiful grove in the heart of the mountains. They have been known and have attracted many invalids for nearly a century and a quarter.

Death of Hamilton.

Few occurrences have made a deeper impression upon the country than the duel between the Hon. Aaron Burr, Vice-President of the United States, and the Hon. Alexander Hamilton, the brilliant soldier, statesman, and financier. Long politically and personally opposed to each other, the final collision between them was upon a matter of minor importance. They met on the duelling grounds at Weehawken on the west side of the Hudson in the early morning of July 11, 1804. General Hamilton was mortally wounded, but lingered until the following day, July 12. For a fuller account of the duel, see page 400.

Expressions of sorrow and indignation came from every part of the Union. Many sermons were preached in the Church and printed.

Sermon of James Abercrombie on the death of Hamilton.

Dr. Abercrombie published in October his sermon on the death of General Hamilton, under this title: "A Sermon occasioned by the Death of Major Gen. Alexander Hamilton, who was killed by Aaron Burr, Esq., Vice-President of the United States, in a duel, July 11, 1804. Preached in Christ Church and St. Peter's, Philadelphia, on Sunday, July 22nd, 1804, by James Abercrombie, D.D., one of the assistant ministers of Christ Church and St. Peter's. Published by Request. Philadelphia: Printed and published by H. Maxwell, North Second Street, opposite Christ Church. 1804." Upon the copy in the New York Historical Society is this inscription: "The Right Rev. Dr. Benjⁿ Moore. From His most hble Serv^t The Author."

This resolution of the meeting of citizens of Philadelphia on Monday, July 16, follows the title-page:

Resolved, that the Clergy of the several denominations be requested to expatiate, on Sunday next, upon the irreligious and pernicious tendency of a custom which has deprived our country of one of the best and most valuable citizens and has proved so destructive to the happiness of his family.

THOMAS WILLING, *Chairman.*

WM. MEREDITH, *Secretary.*

HOBART CORRESPONDENCE

The dedication is "To Mrs. Elizabeth Hamilton." Its opening paragraph is:

Madam,

The melancholy event which has deprived you of an affectionate husband—your children of a vigilant protector, and the United States of America of one of the most valuable and meritorious of her sons, has justly excited in the breasts of the wise, the virtuous, and the good the most poignant sensation of sorrow, and raised the loud cry of lamentation and distress. The death of General Hamilton, Madam, must ever be deplored as a national calamity.

After mentioning the tribute of the citizens of Philadelphia and the request made to the clergy, and apologizing for the haste with which the sermon was composed, Dr. Abercrombie continues, "and being now called upon, by the partiality of my friends, to commit it to the press, a sense of propriety, combined with the most respectful esteem, induces me to dedicate it Madam, in this public manner to you; in testimony of the profound veneration with which I ever contemplated the preëminent talents and virtues of your departed companion and friend as well as of my sincere and high estimation of that resplendent and acknowledged merit which constitutes your own character."

The text is from Job xiv. 10, "Man giveth up the ghost, and where is he?"

The preacher considered the sorrow of those who have lost their friends and relatives, and then discussed the condition of the soul in the world of spirits. From this he proceeds to an examination of the practice of duelling, "a practice which notwithstanding the explicit and positive prohibition of divine and human laws, frequently prevails in the most civilized nations, and even amongst those who profess and call themselves Christians, a practice so deeply rooted and so generally acquiesced in, so interwoven with the respect and esteem of our fellowmen, as not often to be resisted, but under pain of forfeiting these, and the ability of future usefulness in life. A practice moreover, which I am sorry to observe, is rapidly gaining ground, and its advocates daily increasing amongst it, though it is known to be an act, replete with *danger* and *distress*, *ferocious* in its nature, *savage* in its operation, and *impiously antichristian* in its principles." [Page 26.] He showed the flimsy character of the arguments by which it was defended and the ineffectual ef-

JAMES ABERCROMBIE

forts by "the edicts of Kings, the decision of councils and the requisitions of ecclesiastical canons" for its suppression. He arraigned the false notion of honour which upheld "the code of honour," and concluded with this extract from the letter of Bishop Moore in the "Evening Post," describing his interviews with General Hamilton after he had been shot. "By reflecting," says the good Bishop, "on this melancholy event, let the humble believer be encouraged ever to hold fast that precious faith, which is the only source of true consolation in the last extremity of nature. Let the Infidel be persuaded to abandon his opposition to that Gospel, which the strong inquisitive and comprehensive mind of a Hamilton embraced in his last moments as the truth from Heaven. Let those who are disposed to justify the practice of duelling, be induced by this simple narrative, to view with abhorrence, that custom which has occasioned an irreparable loss to a worthy and most afflicted family; which has deprived his friends of a loved companion, his profession of one of its brightest ornaments and his country of a great statesman and a real patriot."

Bishop Moore's Pastorals.

So far as can now be known, Bishop Moore issued only one pastoral letter, which appeared soon after his consecration. In it he spoke of the weight of responsibility which had been placed upon him, the duties of the clergy in teaching the doctrines of the Church, in baptizing and catechizing and preparing children for confirmation. He alluded to the need of missionaries in the northern and western parts of the state and the measures which had been taken to supply it. He urged the laity to scrupulous attention to the duties of religion both in the house of God and at home, pleading earnestly for the practice of family prayer. The title of the letter is "A Pastoral Letter to the Members of the Protestant Episcopal Church in the State of New York. By Benjamin Moore, D.D. New York: Printed by T. & J. Swords, No. 99 Pearl Street, 1801." He was the preacher at the General Convention held in New York City in 1804. The sermon was published under the title, "A Sermon preached before the General Convention of the Protestant Episcopal Church in the United States of America. In the City of New York on Wednesday, September 12, 1804, by the Right Reverend Benjamin Moore, D.D. Bishop of the Protestant Episcopal Church in the State of New York. Pub-

HOBART CORRESPONDENCE

lished at the request of the Convention. New York, Printed by T. & J. Swords, 160 Pearl street, 1804."

The Bishop delivered at the Convention of 1802 his only charge. It was based upon an incident of the forty years' march of the children of Israel in the wilderness, the encamping around the host of the tribe of Levi. From that he drew the lesson of the watchful guardianship of the Christian priesthood, as protecting, encouraging, and advancing the army of the Living God. He spoke clearly and affectionately to them of the practical side of their work, and gave them counsel in making it effective. The title is, "The Charge of the Right Reverend Benjamin Moore, D.D., Bishop of the Protestant Episcopal Church in the State of New York: delivered to the Convention of said Church, on the fifth day of October in the year of our Lord, 1802. New York: Printed by T. & J. Swords, No. 160 Pearl Street, 1803."

Hobart's Companion for the Altar.

The reference is to Mr. Hobart's first publication of "The Companion for the Altar." 12mo, 1804. It was based largely upon the devotional work of Robert Nelson, Bishop Lake, Bishop Ken, Bishop Patrick, Bishop Hickes, and other writers of the seventeenth and eighteenth centuries.

JANE TONGRELOU DAYTON

[FROM JANE TONGRELOU DAYTON]

Thursday afternoon

DEAR SIR,

I HAVE this moment received the enclosed letters from [torn] Kollock with a request that I would forward them [torn] immediately, as they were letters from M^r Mercer [torn] consequence & were to have been delivered to you by M^r Garnet who brought them but some circumstances had detained him at Princeton & he wish'd the letters to go by the Packet. I have just heard that Do^{ct}or Beach was at the tavern & shall send them immediately to him. I have not a moment to spare except to tell my Sister that I will endeavor to send her some Butter by M^r Paul in a day or two.

Yours in great haste

J. T. DAYTON

Superscription:

REV^d M^r HOBART, New York

to the particular care

of Rev^d D^r Beach.

Endorsed:

Elizabeth Town 1804

ANNOTATIONS

Note on Date of Mrs. Dayton's Letter.

As Mrs. Dayton alludes to some letter of Charles Fenton Mercer, the date of her letter is probably in June or July, 1804.

Henry Kollock.

For notice see Volume II, page 65.

Charles Fenton Mercer.

For sketch see page 94.

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James M. Garnett.

For notice see Volume II, page 92.

Abraham Beach.

See sketch preceding letter of May 16, 1827.

Isaac Paul.

Who the Mr. Paul alluded to by Mrs. Dayton was, is uncertain. It may have been Isaac Paul, a carter living at 51 Reed Street, New York, or the butter may have been sent by some member of the John Paul family of Elizabeth when they went to New York.

John Paul.

John Paul of Elizabeth was in the Continental Army of the Revolutionary War. He was in a number of battles around Elizabeth, and especially in the battle of Springfield, in the year 1780, when he was only twenty-two years of age. Hannah Paul married Charles Kiggins, whose descendants are still in Elizabeth, some prominent in St. John's Church and some in the First Presbyterian Church. From Warren R. Dix of Elizabeth, to whom the Editor is indebted for many courtesies, the information is derived that the name of Paul appears on tombstones in one of the church-yards of Elizabeth, and that the grandmother of Mr. Dix, when ninety years old, remembered a family of the name of Paul living in the first part of the nineteenth century on what is now Elizabeth Avenue, then Water Street, opposite Morrell Street in Elizabeth.

SAMUEL STANHOPE SMITH

FOR particulars regarding Samuel Stanhope Smith the reader is referred to the annotation, Volume I, page 105, on the letter from Joseph Warren Scott of November 17, 1794.

[FROM SAMUEL STANHOPE SMITH]

Princeton Aug: 7th 1804

DEAR SIR,

THERE is a young gentleman of very polite accomplishments from Paris, already teaching the French Language in the college.

I hope to have the pleasure of seeing you in the city in the course of the present week.

I am, with great regard, Dear Sir,

y^r friend & very h^{ble} Serv^t

SAM S. SMITH

Superscription:

THE REV^d JOHN HENRY HOBART, No. 46 Greenwich St., New-York.

ANNOTATION

William Thompson.

The allusion evidently shows that Mr. Hobart must have written to Professor Smith regarding Monsieur Carré, for whom Dr. Abercrombie desired to obtain an appointment as teacher of French. See pages 454 and 455. The place was then filled, however, by William Thompson, who had been appointed professor of languages in 1802, and who served till 1808.

HOBART CORRESPONDENCE

[FROM JAMES KEMP]

Cambridge Augt. 7. 1804.

REV^d & DEAR SIR

YOUR letter of the 5th of July came duly to hand, & I have since received the Books. I assure you, my Dear Sir, that you could hardly have conferred upon me a more acceptable instance of friendship. I am delighted with your performance, and think it extremely well calculated to do much good at the present time. You are sufficiently ardent without being enthusiastic. Your doctrines are correct, while your devotions are exalted. Your Meditations, appear to me, to possess the same peculiarity, that I remarked in your other compositions, a great degree of copiousness; and perhaps in some places rather a redundancy. But no species of compositions seems to admit this so much as meditations; and I have no doubt, but that in general, it will be a great recommendation to your Piece. I have sent copies to several of my Friends, and mean to publish a short recommendation of it in a Paper, that circulates pretty generally on this shore. I will bring the money for the Copies, you have sent me, when I come to the Convention. Then I must not forget to request you to beg your Bishop to provide in time against the yellow fever, otherwise we shall have no Convention. An alarm has already gone abroad, and perhaps for this very reason, it will be well to appoint some place in New Jersey.

The Delegates from this State are instructed to vote for a Canon requiring Subscription to the Articles by every Candidate for Holy Orders. This measure as it was a favorite one with our Bishop, passed without debate. But I must confess, that there are some things in the Articles that I do not like very much, altho' I thought it prudent, to pass them in their

JAMES KEMP

present form. Some latitude in things of secondary consequence had better be admitted.

I am not without hope, that our friend Wilmer will be much benefited by his journey to New York. I think he will be convinced, that for the Church to become prosperous and useful, it is not necessary to mangle her Doctrines or invade her institutions; and that zeal is compatible with harmony, soundness in the faith and chaste piety. Could this young man be detached from M^r Dashiell, and his vanity kept within due bounds, he would be a very useful clergyman.

The fate of *poor Hamilton* seems to have enveloped your City in a thick gloom. While he has given a proof of the sad domineering influence of popular opinion, he has also added to the many thousands already extant, another instance of the consolations of religion in the most awful and trying situations.

Be so good as to present my Best respects to D^r Beach and put him in mind of his intentions towards M^r M^cDowell, at the next Commencement. To M^{rs} Hobart I beg you to mention me with much regard and believe me to be your much obliged & Affectionate Brother

JA^s. KEMP.

Superscription:

THE REV^d M^r HOBART, New York.

ANNOTATIONS

Companion for the Altar.

The reference is to "The Companion for the Altar." See page 460.

Proposed Canon on Subscription.

At the General Convention, held in the city of New York from September 11 to September 18, 1804, the question of subscription to the

HOBART CORRESPONDENCE

Articles was introduced in the House of Deputies. On Tuesday, September 18, this action was taken :

“A Proposed Canon concerning subscription to the Articles of the Church was negatived, under the impression that a sufficient subscription to the Articles is already required by the 7th Article of this Constitution.” [*Journals of the General Convention, Bioren Reprint, 1817, p. 221; Perry Reprint, 1874, p. 301.*]

William Henry Wilmer.

William Henry, a son of Simon and Anne Wilmer, was born in Kent County, Maryland, on October 29, 1785. He was well educated, and was graduated from Washington College, Kent, Maryland. He was made deacon by Bishop Claggett on February 19, 1809, and took charge of Chester Parish, Kent County. He was in 1811 a member of the standing committee of the diocese. In 1812 he became rector of St. Paul's Church, Alexandria. Here he was eminently useful. He was instrumental in founding the Theological Seminary of Virginia, and was a very important factor in the revival of the Church, and in the election of Dr. Richard Channing Moore as Bishop of Virginia in 1814, coöperating with his friend the Rev. William Meade. On its organization in 1816 he was made rector of St. John's Church, Washington, which rectorship he held in connection with that of St. Paul's. In 1823 he was made professor of systematic theology, ecclesiastical history, and church polity in the Virginia Seminary. He was president of the House of Deputies of the General Convention in 1820, 1821, 1823, and 1826. He declined in 1826 a call to assist Bishop Moore in the Monumental Church, Richmond, feeling that his duty was to the seminary. He was elected soon after to the presidency of William and Mary College, and the rectorship of Bruton Church, Williamsburg. He continued his work there less than a year, and died on July 24, 1827, in the forty-third year of his age. His associate, the Rev. Joseph Packard, for many years a senior professor in the Virginia Seminary, who died in 1902 at the age of ninety-two, says of him : “He was a man of deepest piety, of great knowledge of human nature, of most winning personality and a most able preacher. His half-brothers, Simon and Lemuel, were also devoted ministers in Maryland, and his children were the late Bishop of Alabama, Rev. Dr. George T. Wilmer, Mrs. Samuel Buel, and Mrs. R. Templeman

JAMES KEMP

Brown. He published in 1815 'The Episcopal Manual,' a most useful book on the Church, which passed through several editions, and in 1818 a Controversy with Mr. Baxter, a Jesuit priest. He founded in 1819 the Washington 'Theological Repertory,' which he edited for several years."

Dr. Wilmer was a forcible writer, and his books were highly esteemed. His strong personality was reflected in his son, the Rt. Rev. Dr. Richard Hooker Wilmer of Alabama.

George Dashiell.

George Dashiell was born in Somerset County, Maryland, in 1770. He was well educated. He was made deacon by the Rt. Rev. Dr. White on March 20, 1791. He became rector of Somerset Parish. In 1793 he accepted the rectorship of St. Anne's Church, Middletown, Delaware. In 1797 he returned to Maryland as rector of South Sassafras, Kent County, and in 1800 removed to Chester. In 1804 he was made rector of St. Peter's Church, Baltimore. From an early period in his ministry he gloried in his maintenance of evangelical in opposition to non-juring or "high church principles," and was the leader of the opposition in the diocese. His career in the Church culminated in the election in 1814 of Dr. Kemp as Suffragan Bishop. After a formal protest he, with a few like minded, withdrew, and formed the Evangelical Episcopal Church in 1816, for which he prepared a Book of Common Prayer. He assumed the style of Bishop, and set apart at least one person for diaconate in that body. He removed to Kentucky, and died in New York City in 1852. He is described as a man of great personal charm and fervid eloquence. The influence of his schism long affected the Church in Maryland.

John McDowell.

John, a son of William and Mary (Maxwell) McDowell, was born in Monaghan, Pennsylvania, in 1751. He was graduated from the University of Pennsylvania in 1771. He served as tutor even when a student, from 1769, and on his graduation continued in that office until 1782. In 1789 he was made professor of mathematics in St. John's College, Annapolis, Maryland. In 1790 he became principal. Its chief building was named in his honour, "McDowell Hall." It is still standing and in use. In 1806 he became professor of natural

HOBART CORRESPONDENCE

philosophy at the University of Pennsylvania, and from 1807 to 1810 was provost of that institution. He then gave up his duties, as his health was greatly impaired. His large library he gave to the University of Pennsylvania, with his autograph in each volume. He died in Franklin County, Virginia, on December 18, 1820.

SETH HART

[FROM SETH HART]

Hempstead 7th Sep^r. 1804

DEAR SIR,

MY parents & two brothers with families removed 2 years ago into the western part of this State, about 140 miles west of Catskill & I propose setting out on a visit to them monday after next—the 17th inst. — I shall necessarily be absent three Sundays—the first Sunday of my absence will be my turn at Hemps^d. — 2^d at N. Hemps^d. & the 3^d. again at Hemps^d. but not being willing to leave the church here shut so long I think fit to propose to you that if either the first or third of my absence will be your vacant Sunday you engage to officiate for me at Hemps^d. If you can write me by bearer tomorrow I may be able to inform the people on Sunday next what they may expect. My rout will be by water to Catskill—from thence through Schohary—Cobleskill—Cherry Valley—Coopers-town, Otsego—Burlington Brookfield to the Chenango & 20 or 30 miles further—If our Bishop can put me in a way of doing any ministerial services in that quarter I shall be ready to attend his directions. Be so good as to present this letter to him with my respectful Comp^{ts}, & I will call on him as I go thro' Town—

Your friend & Brother

SETH HART

Superscription:

REV. JOHN H. HOBART N^o 46 Greenwich St. New York.

M^r. Curtiss is requested to carry this letter & bring back an answer.

HOBART CORRESPONDENCE

ANNOTATIONS

Matthew Hart.

Matthew Hart, Jr.

The father of the Rev. Seth Hart was Matthew, the youngest son of Matthew and Sarah (Hooker) Hart. He was born at Kensington, Connecticut, January 23, 1736. He married Elizabeth, daughter of Joseph and Elizabeth (Galpin) Hopkins, November 15, 1759. Her ancestry is traced to John Hopkins, a proprietor of Newtown (now Cambridge), Massachusetts, in 1633, who was admitted a freeman in 1634, and was a member of the company of the Rev. Thomas Hooker which founded Hartford, Connecticut, in 1636. He died in 1641, at the age of forty-one years. The children of Matthew and Elizabeth (Hopkins) Hart were:

MATTHEW, born August 12, 1760.

SETH, born June 24, 1763.

SARAH, born September 19, 1766.

ELIZABETH, born in 1769.

OLIVER, born August 10, 1774.

Daughter, name not known.

Matthew married Urania Hooker. He had eleven children. He removed from Kensington, Connecticut, to Truxton, near De Ruyter, Madison County, where he died April 7, 1840. His parents broke up their home in Kensington in 1800 and lived with him. A letter of Matthew Hart to his brother, the Rev. Seth Hart, written February 24, 1812, says:

"Our loving and beloved mother has almost the sole care of our invalid father which burden and fatigue she bears wonderfully well for one of her feeble and frail constitution. She has enjoyed better health for the last two years."

Their father died nine months later, November 15, 1812. Miss Mary Amelia Hart of Arlington, New York, a granddaughter of the Rev. Seth Hart, whose kindness in sending a full genealogy of the family is greatly appreciated, says of her great-grandmother:

"When more than 80 years of age she visited her daughter Sarah Hart Strong at Oak Hill, N. Y., 20 miles west of Catskill, and tra-

SETH HART

dition relates her keen interest in house-keeping and providing for the family, remarkable for one of her years.

"She remained with her son Matthew Hart, Jr., until her death Aug 20th 1817 after a short illness which she bore with Christian fortitude."

The Rev. Mr. Hart's sister, Sarah, married Bela Strong and removed to Oak Hill, Green County, New York. She had three children. She was a faithful Churchwoman, and did much for the parish at Oak Hill. Her grandson, Professor Albert Smith, was in September, 1911, Dean of Sibley College, Cornell University. Oliver Hart, the youngest brother of the Rev. Mr. Hart, married Sally Bronson. They had no children. He removed to De Ruyter, New York, and from there to Alleghany County, where he died in 1864, in his ninetieth year. Mr. Hart's sister Elizabeth married Dr. James Percival of East Haddam, Connecticut. They had four children. One of them was James Gates Percival, born in 1795. He was a graduate of Yale College in 1815. He studied medicine, and received his degree in 1820. In 1821 he published a volume of poems. Edward Everett, in the "North American Review" for January, 1822, said that it "contains the marks of an inspiration more lofty and genuine than any similar collection of fugitive pieces which has come to our notice from a native bard." The "London Monthly Review" for July, 1824, says: "If the muse of the New World continues to rank among her votaries poets who can produce lines equal and superior to the preceding, she will not long have to repine at the fame of those of older nations." In a review of "American Literature in the Nineteenth Century," published in 1835, the "London Athenæum" says:

"The first poet of America, by the rule of Horace, *poeta nascitur non fit*, is JAMES G. PERCIVAL. He was born one. He would have been a poet under any circumstances,—born anywhere, bred in any manner. He has not written any one thing equal to the 'Evening Wind' of Bryant, but his birthright lies a thousand leagues higher up Parnassus. . . . Percival is the most interesting man in America. Had he been born in any country of Europe, he would have had fame and fortune thrust upon him, which he wants the confidence to pluck down upon himself."

Dr. Percival was practical as well as poetic. He turned his attention to science, and in 1835 was associated with Professor Charles V. Shep-

HOBART CORRESPONDENCE

hard in a mineralogical and geological survey of the State of Connecticut. His report, published in 1842, remains standard. He aided in the preparation of the quarto edition of Webster's Dictionary issued in 1828, furnishing for it a revision, with many additions, of the scientific terms. He did the same for the 1847 edition issued by Dr. Goodrich.

He served as professor of chemistry at West Point for a short time in 1824. His reputation as a geologist was high and universally recognized. In 1854 he was appointed state geologist of Wisconsin. He died at Hazel Grove, Wisconsin, May 2, 1856. He was unmarried.

William Curtis.

William Curtis was living in Hempstead as early as 1790. In the census of that year he is enumerated as having a family of four persons besides himself, two of them being "Males under 16" and two "free white females." He had no slaves. No particulars concerning him can be found after diligent search.

BETHEL JUDD

[FROM BETHEL JUDD]

HISTORY of Christ's Church, Hudson.

The want of official documents renders it impossible to give a very accurate statement of the former situation of Christ's Church Hudson. Perhaps no society in the State has suffered such a variety of inconveniences to impede its progress. Early in the settlement of the place several well disposed pious people attached to the Liturgy and Government of the Protestant Episcopal Church, made application to the Rev^d Mr Bostwick of Great Barrington in the State of Massachusetts to officiate with them one fourth part of the time, which request he complied with much to the satisfaction of the People and to the prosperity of the cause of the Church of Christ.

He had not long laboured for this infant Society before he was removed we trust to the Church triumphant. Thus deprived of a man beloved and respected and at a distance from any other Episcopal Society the members had no means for some time of obtaining any Clerical assistance to water what this good man had planted.

While they were in this destitute situation, Doc^r. Walter C Gardner commenced his ministerial labours in Cattskill, a village about six miles distant from Hudson, who was requested to officiate with the People in Hudson one half of the time. From the address & popularity of Doc^r Gardner, the Friends of the Church anticipated a rapid growth of their Society.

Being as yet destitute of a house of Public Worship, they circulated subscriptions for the purpose of erecting a building, and soon after laid the foundation upon a pleasant lot of ground given by the Proprietors of the place. Finding their

HOBART CORRESPONDENCE

subscriptions inadequate to the object, they made application to the Corporation of Trinity Church N York for assistance. This was promised them on condition that it be applied to the purchase of a Glebe or Parsonage. Convinced as they were that a Glebe would be of no great use to them while the Church could not be completed so as to be fit for the purposes of publick Worship, they declined accepting the donation under such restrictions, choosing rather to suffer alone than to use the liberality of others to no purpose. But the Rev^d Walter C Gardner, who had by this time assumed to himself the whole management of their temporal as well as spiritual concerns obtained by his own name and personal influence, the sum of two thousand dollars and used it as he pleased. Mr. Gardner finding the money was expended, his Credit failing, the Church not yet enclosed, suddenly took leave of the Church & City, leaving a wounded reputation behind him.

Here an end was put to the hopes & exertions of the Friends of the Church and chagrin succeeded their expectations. As the Rector took with him all the papers belonging to the Society, even the Deed of the lot of ground on which the building was erected, & still retains them in his possession, an accurate statement cannot be expected.

Not long after this misfortune another succeeded. A man styling himself the Rev^d Mr. Hurley offered his services & once more raised some hopes of building the Church. But after officiating for a short time, he left them without adding to them numbers or respectability, proving himself a mere impostor.

This disappointment so much disheartened the Friends of the Church, that they gave up all hopes of regaining what they had lost. Mr. Powell however the Clerk of the Church,

BETHEL JUDD

with some of his Friends enjoyed the services of the Church in his own house.

The building was at this time left open & unprotected, belonging to no man or no body of men, for the Society was never legally organized & the debts incurred by the late Rector, for materials for the building, deprived the People of the means of taking it under their protection. There were at this time, the walls of a building about 52 by 40 partly covered, indebted to individuals about \$1300. The Society was no more. A few individuals alone remained. In the month of May 1801 the present Rector on a visit to his friends in the neighbourhood was invited to officiate in Hudson. Influenced from the solicitations of the people, the fallen state of the Church, and the prospect of raising them from the unhappy situation, the Sept^r following, he agreed to officiate for them one year. Supporting himself mostly from the avails of a Grammar School he was enabled at the close of the year, to see the prospect more promising. The Corporation of Trinity Church gave them the Assistance of \$1500 and individuals became responsible for former demands, and the house was taken into the possession of a Vestry, appointed agreeable to the Laws of the State.

On Christmas day 1802 divine service was performed in the Church for the first time. And in the month of Oct^r following it was consecrated by the Right Rev^d Bishop Moore.

At the time of the first annual sale of the pews, notwithstanding exertions were made against the Church by the Presbyterians about 35 persons purchased them for the sum of \$250 a year to be paid quarterly.

On Easter wednesday 1804, they were sold for \$350 and 50 persons became purchasers, and five families belonging to the Church, have not been able to obtain pews. Thus it

HOBART CORRESPONDENCE

appears in the year 1802, when the Society was organized there was not more than fifteen families belonging to Church, the next year there were thirty-five, and at present as many as fifty-five.

The members of the Church are generally well disposed respectable people, warmly attached to the Liturgy and Government of the Church, and are willing to make every reasonable exertion to support the Episcopal Cause.

The demands against the Church are now about \$1700, 1300 of which are old debts assumed by the present members of the Society, to satisfy the demands brought against the Society from the misfortune or ill management of the Rev^d Walter C. Gardner.

The present Rector of Christ's Church finding that his friends were unable to support him in the City, removed in the Month of March last to the Village of Claverack about three miles distant and took the superintendence of a Grammar School.

In the latter part of April he began to deliver publick Lectures to his pupils, and soon after was requested to perform the services of the Church.

A large & respectable Congregation was soon collected & on the second & third Sundays of Sept^r. following, publick notice was given for the purpose of organizing a Society. On monday the seventeenth day of Sept^r. a number of People assembled at the Court house, and after choosing a respectable Vestry a Society was incorporated by the Title of St Pauls Church Claverack. This infant Society begins with flattering prospects, with the patronage of some of the most respectable men in this part of the Country.

BETHEL JUDD *Rector*

Hudson Sept. 18th. 1804.

BETHEL JUDD

1804.

Baptisms	16
Marriages	7
Burials	3
Communicants	15
Families	55

No superscription.

ANNOTATIONS

Gideon Bostwick.

Gideon, a son of Captain Nathaniel and Esther (Hitchcroft) Bostwick, was born at New Milford, Connecticut, September 21, 1742. He was fitted for college by the Rev. Nathaniel Taylor, the Congregational minister, a very excellent scholar. He was graduated from Yale College in 1762. While there he conformed to the Church of England. He commenced to read the service at Great Barrington, Massachusetts, under the supervision of the rector of New Milford, the Rev. Thomas Davies, whose missionary work extended throughout the Housatonic valley. In addition to the lay reading on Sundays and other days, he opened a classical school, which was well patronized. His work throughout the region was of such a character that the clergy of Connecticut joined with President Samuel Johnson of King's College, and Dr. Auchmuty, rector of Trinity Church, New York City, in requesting the Venerable Society to erect Berkshire County, Massachusetts, and the adjacent portion of Albany County, New York, into a mission, and appoint Mr. Bostwick to its charge.

Although the Society had refused to form new missions in New England, they listened to the young candidate when, in 1770, he presented himself in London and laid before them and the Bishop of London the memorial from the several portions of that district and the letters of the clergy.

Mr. Bostwick was made deacon by the Rt. Rev. Dr. Richard Terrick, Bishop of London, February 24, 1770. He was ordained priest by the same prelate in St. James's Chapel, Westminster. Returning,

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Mr. Bostwick was a missionary for twenty-three years, seeking out every person settled in what was called a wilderness country, besides officiating regularly at Great Barrington and Lanesborough in Massachusetts, and Nobletown and New Concord in New York. After the settlement of Claverack Landing, and its incorporation as the city of Hudson, Mr. Bostwick gave to the young and vigorous town one fourth of his time, and organized a parish in 1785.

A subscription was made to defray his expenses, but no salary was paid to him. The amount for each year was thirty-seven pounds and eighteen shillings, the total for five years being two hundred and thirteen pounds and sixteen shillings and seven pence. A new subscription paper was written for 1791. Among the subscribers were:

David Lawrence	David Smith
John Pennoyer	Isaac Northrop
Peleg Thurston	Nicholas Hathaway
Amiel Jenkins	Peter Amerman
Hezekiah Dayton	Benj ^a Allen
Robt Folger	W ^m H Ludlow
W ^m Jenkins	Peter R Ludlow
Thomas Lawrence	Hezekiah L Hosmer
Levi Wheaton	John Fellows
Henry Lyon	John Talman
John Kemper	Ambrose Spencer
John Powell	

Gideon Bostwick died at New Milford on his return from the Convention at Middletown, Connecticut, June 13, 1793.

His records show that he baptized two thousand two hundred and seventy-four children and eighty-one adults, married one hundred and twenty-seven couples, and buried eighty-four persons.

Subscriptions for building Christ Church, Hudson.

In the file of parish papers now mislaid or lost there were several blank headings for subscriptions in these words:

That the Great Father of the Universe is to be worshipped in public as well as in private by the intelligent part of Creatures is the voice of nature and Reason confirmed by the universal consent of mankind, and as public worship like all other actions of finite Beings must be

BETHEL JUDD

determined to some particular place ; it becomes expedient if not necessary, to erect buildings convenient for the reception of those who may resort to them for the purposes of devotion, a reception which it is every one's duty to desire and every one's right to participate. And seeing the communion we are graciously allowed to hold with Almighty God is of a nature so far distant from the affairs and encumbrances of this world it has been the general practice of mankind (not only of Jews & Christians but even Heathens) to erect buildings for the express purpose and to have them severed and manifestly distinguished from common dwelling. And whereas there has not been as yet in the city of Hudson any building erected & solely appropriated to the accommodation of the Inhabitants in the public worship of God, all charitable and well disposed Christians of every denomination are hereby earnestly requested to bestow a part of that substance with which it has pleased a bountiful God to bless them for the promotion of an undertaking so laudable in itself, so beneficent to society, so becoming & honourable in a young and thriving settlement, an undertaking for which they will receive the grateful acknowledgements of the present Generation and of Posterity. We whose names are under written disposed to encourage the object above mentioned by contributing a part of our substance for the purpose of erecting a house within the said city of Hudson to be appropriated to the use of the public worship of God, agreeable to the order of the American Episcopal Church, do hereby solemnly covenant and agree to and with John Pennoyer, David Lawrence & John Thurston who are appointed a committee to superintend the Building of said House to pay unto them, the said John Pennoyer, David Lawrence & John Thurston on demand the same to surnames severally annexed, provided however that unless there shall be within nine months from the date hereof a sufficient sum subscribed to enable the said Committee to undertake & prosecute the building of said House then the obligation on us the subscribers to pay the sums which we here severally engage shall be void and of none effect, otherwise to remain in full force & virtue.

Hudson, January the fifth in the year of our Lord one thousand seven hundred and ninety.

On January 18, 1790, subscriptions were made to the amount of six hundred and eight pounds. Daniel Hale, John Tayler, P. Van Rensselaer, Dirck Ten Broeck, and Stephen Lush were members of St.

HOBART CORRESPONDENCE

Peter's Church, Albany. The Rt. Rev. Dr. Benjamin Moore gave three pounds.

Incorporation of the Parish.

The following interesting letter shows that the idea of incorporating the parish was in the minds of its founders at an early date. Mr. Ellison was the rector of St. Peter's Church, Albany, from 1787 to his death in 1802.

SIR,

THE Rev. W^m Hammel who was ordained Deacon by the Right Rev^d the Bishop on January last is on his return from a visit to the vacant congregation in this quarter of the state and purposes to visit Hudson next Sunday. Under an Idea that it might be highly acceptable to the congregation to have divine service performed on any Sunday that was not in Mr. Bostwick's course of attendance & learning that he was not to be expected till the Sunday after next, I prevailed on Mr. Hammel to make this visit, and I take the liberty of introducing him to your acquaintance. Mr. Hammel will give you a copy of the papers which I had thought requisite towards the Incorporation of a Church, there still remains one other instrument which you will find in "the proceedings of the Convention" which I gave to Mr. Kemper, if they shall be of any service to you I shall be happy in having sent them. My wishes for the welfare of the congregation in Hudson are sincere & affectionate & I shall at any time be happy to be informed how I can render them service. I am Sir

Your humble Servt

TH^o ELLISON

Albany

April 14th 1790.

Addressed :

MR. THURSTON, Hudson.

The Rev^d Mr. Hammel.

Mr. Hammel was rector of Grace Church, Jamaica, from August 1, 1790, to August 17, 1795. He was compelled to give up the work of the ministry, as he had become nearly blind and partially paralyzed. He died in New York City, February 17, 1840, in the seventy-eighth year of his age.

BETHEL JUDD

Walter Clarke Gardiner and Christ Church.

Mr. Gardiner gives in his "Letter" of 1802 this account of his call, the incorporation of the parish, and commencement of the church building :

To the Corporation of Trinity-Church, New-York.

GENTLEMEN,

THE period has arrived when it becomes necessary for me to request your attention to the following facts ; from which you will perceive my unwearied endeavours to effect an Episcopal Establishment at Hudson. To carry into execution so desirable event, I was influenced to remove from Cats-Kill, where in the exercise of medical practice, an opportunity presented of maintaining my family with satisfaction and credit.

After being regularly inducted the Minister at Hudson, it was agreed as a general principle, that as I had come to live in the Parish my yearly allowance should be double what it was when I occasionally visited them from the town of Cats-Kill viz. £100. As the sum was in itself small, and soon discovering from the duties of the place, I should evince to my beloved parishioners how justly I should deserve the sum, I required no written agreement, but left a sense of justice and requital on their own consciences. I was the more easy on this head, as Doctor Talman, Warden of the Church Society, Hudson, had signified to me his intention to leave his extensive practice, and remove to the city of New-York, and who had, of *his own accord*, prepared me for his successor, in that line. Dr. Talman did remove, and certainly left me in rising practice ; but the *Yellow Fever*, in a few weeks, induced the Doctor to return with his sick family to Hudson ; and I of *my own accord* resigned to him the full possession of my business ; satisfied with his friendship, and sorry that his removal had been so unpropitious. This event, Gentlemen, was the more to be regretted by me, as I had a few days before the Doctor's return intimated to the Church people, a belief that from my encouragement as a physician, I should not call for any ministerial support, till imperious necessity made it expedient. Thus was I left at Dr. T's return, without practice and without an immediate salary ; and at a time too, when every exertion was in force to build a Church and fix an Episcopal Establishment ; to encourage the laudable undertaking, I had declared to the subscribers, if they would sign generously, I would be gener-

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ous also. As I had determined to reside at Hudson, and being at the Episcopal Convention at New-York, I understood that the Corporation of Trinity-Church had it in contemplation to make a general appropriation to the country churches; and from the eligible situation of Hudson, our calculations for a generous support, from your honorable Body, was well explained and most ardently expected. Our progressive petitions to the Corporation corresponded to our expectations; but the issue proved we had petitioned for one favor, and we had granted to us another. Had my unwearied applications to your Body, for several months, been attended to, (after the money was *loaned* to me for Hudson Church) much past distress might have been prevented me and my poor and tender family; but it was the opinion of my venerable Diocesan, Bishop Provoost, to whom I frequently submitted my Records, petitions and attested papers, (as the Chairman of your honorable Body) that it would answer no immediate good purpose to lay them before you. He therefore regularly returned them to me (after, I believe consulting some gentlemen of your Standing Committee) and with that tenderness and sympathy which as a gentleman and Christian he invariably manifested, always accompanied the return of the *papers*, with a request that I would preserve them carefully for future inspection. After receiving such documents and advice from Dr. Provoost, I waited on Dr. Moore, with all the material papers that concerned me and the Hudson Church, and left them for 24 hours for his and the Rev. Mr. Bissett's perusal; that hereafter should it be necessary they might testify to the *identity* of such papers, in my ultimate appeal to your Body or the World for the distribution of the money *loaned* me for Hudson Church — After an absence of four years from New-York, I last month passed thro' the city and paid my respects to Doctor Beach and to Bishop Moore, they both informed me that reports of a very disagreeable nature were in circulation against my honor and honesty; and that the members of the *Church at Hudson* spoke of me with contempt and abhorrence, for the manner in which I had treated their Establishment. My apology to those gentlemen not being satisfactory; I promised Doctor Beach, and assured Bishop Moore, that whenever I had rested on my native shore, with my sick family, from a long, and expensive journey, I would address a letter to the Corporation of Trinity-Church, a copy of which I would send them.

BETHEL JUDD

As you are the only Corporate Body with whom I can settle the business of the TWO THOUSAND DOLLARS, it is a great consolation to me, that amidst all my distresses of a mental, bodily, and pecuniary nature (the certain wages of every gospel Minister) I can appeal to the hearts of men, who have risen into wealth and esteem by labor and sterling merit in your respective professions; and some of whom can feelingly remember how arduous their exertions have been, and still are, to gain an honest independence and an approving conscience.

The following documents are from the *Identical Papers, Records, and Vouchers*, that I once submitted to Dr. Provost and Dr. Moore: the *Originals* are carefully preserved, to correct any misrepresentations, or to repel any unjust accusations. In this capricious age there is no other way for a man to act, and it accords with that sure maxim "That the injured never forget," but that those who injure have commonly very bad memories!

Believing you to be the faithful guardians of property originally intended for "the purchase of Glebes and for the support and accommodation of Episcopal Clergymen for the time being" that were or shall be in union with the "Rites, Ceremonies and Principles of the Corporation of Trinity-Church" I with pleasure submit the subsequent statements to your consideration:

And am, with sentiments of respect,

Your much injured but faithful servant.

W. C. GARDINER.

At a meeting of the Episcopal Society at Hudson, duly notified according to law, and present at the City-Hall, a quorum for business, being Thursday, Aug. 7, 1794.

THE act of Legislature of this State, setting forth the manner of organizing Religious Societies being read, the gentlemen present proceeded in conformity thereto, appointing by ballot two returning officers to receive the votes of the electors for Trustees, when

Capt. PELEG THURSTON and

Doctor HENRY MALCOLM, were chosen.

The sense of the members being taken, it was unanimously voted that the following persons be the Trustees, *William H Ludlow, John Pennoyer, David Smith, Peleg Thurston, Henry Malcolm, Thomas*

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Harrison, John Hewitt, James Bourke, and Benjamin Fairchilds. The Society then chose Mr. *John Powell* and Dr. *John Talman*, Wardens.

At a meeting of the Episcopal Society at Hudson, held this day by adjournment at the City-Hall, Aug. 17, 1794,

THERE being a full meeting for business, a motion then being made and seconded, that this society do give themselves a name, as well for their own interest as a due compliance to the existing law of the state, by which the Trustees and Congregation so named, shall by such act and deed be deemed a body corporate, and have perpetual succession. Accordingly the name of *Christ Church, Union Church, and St. Paul's-Church*, were duly proposed. The votes being taken and counted by the Wardens, it appeared in favor of *Christ-Church*, by a majority of five.

THE Society then resolved to unite to the doctrine and discipline of the Protestant Episcopal-Church of the United States of America, as ratified in General Convention of Bishops, Clergy and Laity, in the city of Philadelphia, from Sept. 29, to Oct. 16, 1789.

It was then voted and resolved, that Christ-Church, Hudson, adopt the rules and regulations of the Episcopal-Church of New-York, and pay unto the Right Reverend Samuel Provoost all canonical obedience, and acknowledge him their Diocesan. This was done by the unanimous voice of the members present.

The Senior Warden taking the chair, proposed the election and induction of their minister. The motion being received, it was voted and resolved unanimously, that the Reverend Walter Clarke Gardiner, be and he is hereby appointed Rector of the Episcopal-Church of Hudson.

FROM THE RECORDS, PAGE 24, 25.

This day (June 25, 1795) the Rev. W. C. Gardiner, by special invitation, resided with his family at Hudson, and on Sunday July 5, a meeting of the Congregation was held at the City-Hall, after two weeks regular notification, for the express purpose of reorganizing the Episcopal Society, agreeable to a late act of the state granted to the Episcopal-Church in the state of New-York, whereby they are authorised to elect and substitute Vestrymen for Trustees, and other indulgencies, under certain legal restrictions. Also to *regularly* induct and settle their Minister, appoint Vestryman and Chorister, elect their

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Wardens, and devise the mode of proceeding relative to laying the foundation of Christ-Church, on the lot lately conceded to them by exchange with Thomas Jenkins, Esquire, and to appoint a Committee, in conjunction with the Minister, to superintend the building of said Church, and forwarding the subscriptions for the same.

Accordingly *William H. Ludlow*, Esq. taking the Chair, the Congregation nominated and unanimously Voted *Walter Clarke Gardiner* their Minister, during his and their pleasure.

John Powell and *H. L. Hosmer* were unanimously elected Wardens, and *William H. Ludlow*, *John Penmoyer*, *David Smith*, *Peleg Thurston*, *Henry Malcolm*, *John Hewitt*, *James Hyatt*, and *Delucena Backus*, were unanimously elected Vestrymen, and *John Powell*, Chorister or Clerk of the Church. The Committee to superintend the building of the Church, are for the present year.

WILLIAM H. LUDLOW.

PELEG THURSTON.

JAMES HYATT.

1795 AUGUST 6. — RECORDS, PAGE 28.

This day the Minister, Wardens and 5 of the Vestry with the Mayor of the City, staked out the Lot belonging to the Episcopal Society being 90 feet by 70.

August 10. This day A.M. 6, the Minister *Walter C. Gardiner* in presence of several gentlemen of the Society laid the corner-stone of Christ-Church Hudson, with a short but heart-felt ejaculation, that ALMIGHTY GOD WOULD BLESS THE WORK AND ADVANCE THE CHRISTIAN RELIGION THEREIN !!

Financial Statement of the Rev. Walter Clarke Gardiner.

Mr. Gardiner gives, on pages 18–21 of his “Letter,” this Recapitulation :

In the month of April 1796, the Rev. W. C. Gardiner then Rector of Christ Church Hudson, received of the Corporation of Trinity Church New-York, Two Thousand Dollars to liquidate the existing demands against the said Hudson Church : The Right Rev. Bishop Provoost, Samuel Johnson, L.L.D. President of the College, William Laight, Hugh Gainé and Moses Rogers Esquires, being the

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Committee. The above Committee being deeply impressed with the statements and importunities of Mr. Gardiner in regard to Hudson Church, granted him the said sum of money, he being obliged to give bond for the faithful distribution of the same; although this £800 was originally destined for the maintainance of the said Mr. Gardiner and his successors as Rector of Hudson Church, altho' Mr. Gardiner had not received from the Vestry and Congregation of Hudson Church, from the time of their inducting him their Minister, to the April 1796 above mentioned, but about (fifty) Thirty Pounds, although nearly Two Years had elapsed and notwithstanding the said Rev. W. C. Gardiner was desired by the worthy Committee above mentioned to procure the bond of the Corporation of Hudson Church, in lieu of his the said Gardiner's on their receiving the benefit of the said Two Thousand Dollars; or else to use the money on his own, and Successors behalf, his bond being chargeable till April 1801. Although I say these were existing facts, yet the said W. C. Gardiner finding the insidious conduct of two of the acting committee (the worthy William H. Ludlow of Cavarack being free of censure; but entitled to great praise in this business) that they were determined to get at the *money*, without releasing his the said Gardiner's Bond; he was determined to purchase a house and 60 acres of land with *One Thousand Dollars* of the money, and pay the other Thousand Dollars to the distressed workmen on said Hudson Church. Peleg Thurston, and James Hyatt, two of the acting Committee together with Nicholas Hathaway (the Chief Carpenter, and who had with his several journeymen agreed to do the work)—hearing what the said Mr. Gardiner was determined to do with the 2,000 dollars (thus left in his hands, as his bond was not taken up:) they had frequent and officious interviews with Mr. G. and most solemnly assured him, that on paying Ns. Hathaway's bill *in full*, and their bills in part, they would all proceed with alacrity to finish the Church, when the sale of the pews would discharge all further existing debts, and the rent of the pews, and a subscription, give the said Mr. Gardiner an handsome support, for his cares and services. —A shocking, and perhaps a true detail, of the consequences that would follow to their credit, to Mr. Gardiner's honor, and to the safety of the Episcopal establishment at Hudson,—in case of a refusal, was perpetually resorted to by the above persons. Mr. Gardiner *at last yielded*, and paid to them

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the following sums: To *Peleg Thurston*, Three Hundred dollars to pay the Bank of Hudson, and One Hundred dollars more towards his account against the Church, making *Dolls.* 400

To *Nicholas Hathaway*, five hundred dollars, *Dolls.* 500

To James Hyatt, Three hundred and twenty-eight dollars, *Dollars* 328

and took their receipts and solemn promises!

The above three persons conducted in the following manner afterwards:—Mr. Hathaway *took his workmen from the Church*, and contracted to do the Carpenter's work on the Mason's Lodge, Hudson, and performed it accordingly!—Peleg Thurston continued active, until he collected from the subscribers, and from the Rev. Mr. Gardiner, sufficient money to balance his account against the Church, and then left the State: James Hyatt, although he had received TWO HUNDRED and SEVENTY-NINE dollars *more* of the Rev. Mr. Gardiner, *took back* from the place where they were deposited, materials sufficient to nearly balance his *just account* against the Church, and left it and the Minister to seek assistance elsewhere!—While these things were transacting, the Rev. Mr. G. paid away all that remained of the Two Thousand Dollars, to the necessitous and *honest* workmen on said Hudson Church. On March 5, 1797, the Minister called a meeting of the Wardens and Vestry (see page 15); at which meeting a Committee was appointed; who reported, to an adjourned meeting, the following statement, viz.

Dr. Christ-Church in account with sundry persons.

To Nicholas Hathaway,	}	Accounts rendered in March 6, 1797.	Dr.
John Pennoyer,			£1800 15 2
Samuel Nichols,			
Peleg Thurston,			
Rev. Walter C. Gardiner,			
James Hyatt,			
John Powell,			
William H. Ludlow,			
Thomas Jenkins, &c.			

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By monies received by the contra per-	Cr.
sons,	£1306 9 11
By amount of subscriptions, collected and uncollected,	133 19 6
By errors in Accounts,	14 10 0
By Balance due,	345 15 9
	<hr/> £1800 15 2

Of which sums it appears in the hand-writing of James Hyatt, P. Thurston, N. Hathaway, S. Nichols, and report of the Committee of Hudson Church, that the Rev. W. C. Gardiner advanced *Eight Hundred and Fifty Eight Pounds, Four Shillings*, there being in the hands of the committee *receipts* to shew the same. And that the Rev. Mr. G. had also been *debited* with sundry monies amounting to Eighty Pounds 9s. 3d. which Mr. G. acknowledged. At the adjourned Meeting (see page 15) the Rev. Mr. G. was anxious to submit his account current from the 4th May 1794, to March 12, 1797, by which it appeared there was due him for Ministerial Services for the above period, upward of Two Hundred Pounds, and for expenditures of money over and above what the Rev. Mr. Gardiner brought from New-York, upwards of One Hundred Pound, making £.319 9s. 11d. due from the Wardens and Vestry, and from the acting committee, to the said Mr. W. C. Gardiner, but as it was an adjourned meeting, and some of the principal members being absent, "*for fear they should commit themselves*," Mr. Gardiner's account was not passed. After this a general disgust prevailed in the parish; the more cunning part of the Corporate Body kept out of the way; the mean and mercenary had got their demands, and the honest and poorer part of the Society suffered with their unfortunate Minister. — See page 17. Executions took place, and the Rev. Mr. Gardiner had to sell his library and furniture to discharge the demands *of the Creditors of Hudson Church*, and debts occasioned by his endeavours to serve the people of Hudson.

Mr. Gardiner gives also an itemized account of the money expended by him from May 5, 1794, to May 4, 1795, the total amount being one thousand three hundred and eighty-eight pounds, eighteen shillings, and seven pence, upon which he claimed interest for five years from July 1, 1797, making his full expenditure one thousand four hundred and eighty-eight pounds, eighteen shillings, and seven pence.

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Deducting the amount with which he credits the account, there was left a balance, which he claimed to be due to him, on September 1, 1802, of five hundred and thirty-seven pounds, sixteen shillings, and eight pence.

For full particulars respecting Mr. Gardiner, the reader is referred to page 414 in Volume II.

The Rev. Mr. Hurley.

In the absence of any restrictions upon the movements of a clergyman from diocese to diocese, or requirements that a stranger should produce to any parish in which he was officiating his letters of orders, there were some lamentable cases of the intrusion of unworthy persons in various parts of the American Church from 1785 to 1804. An impostor unnamed officiated in St. John's Church, Elizabeth, about 1792. No clue to the identity of Mr. Hurley has been found.

Christ Church, Hudson.

The parish histories which were sent in by the different rectors in 1804 were drawn up in response to the following resolution of the Convention of the Diocese in 1803. As many of the facts mentioned in them have, in the course of time, been forgotten, as documents have disappeared and traditions faded from recollection, these reports of 1804 are of great historical interest.

“RESOLVED, That it be earnestly recommended to the Clergy, to present, with their next parochial reports, a view of their respective congregations since their foundation, as far as they may be able to obtain information; stating particularly the time when the Churches were built, the names and succession of the Rectors and Ministers, the names of those who have been benefactors to the Churches, and *generally* whatever information may tend to throw light on the history of their respective Parishes.”

The work of Mr. Judd at Hudson was of a permanent character. He gathered the poorer children of the city into a school known as “The Episcopal Sunday Charity School.” It was organized January 5, 1803, when these seven directors were chosen: The Rev. Bethel Judd, John Talman, M.D., John T. Lacey, Hezekiah L. Hosmer, James Hyatt, Henry Malcolm, M.D., James Nixon, Jr. The school was modelled upon the plan of the ragged schools of Robert Raikes

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and those opened in New York City by Mrs. Graham and Mrs. Divie Bethune. It combined, as did all early Sunday Schools, secular and religious instruction. It was the first to be established in any parish of the Diocese of New York. It was not until 1817 that Bishop Hobart recognized the utility of such schools and the New York Sunday School Society was formed. Mr. Judd was a pioneer, and proved, during the four years the school at Hudson was in operation, that it could do excellent service for the children and be of real benefit to the Church. Mr. Judd resigned October 20, 1807, "in consequence of his health and the climate not agreeing with his constitution." In 1804 and 1805 he recorded twenty-seven baptisms, fourteen marriages, thirteen burials, and fifty-five confirmations. The Rev. Joab Goldsmith Cooper was chosen rector of the parish June 12, 1808. Mr. Cooper had been made deacon by the Rt. Rev. Dr. Moore, February 19, 1808. He seems to have entered upon his duties while still a deacon. He was ordained priest in Trinity Church, New York City, Friday, August 5, 1808, at the same time with the Rev. Thomas Yardley How. Mr. Cooper was diligent and careful to maintain the high standard of pastoral efficiency set by his predecessor. In the spring of 1809 the galleries were finished, thus giving increased room for the congregation, and work begun upon the tower. In the fall of the same year a subscription of three hundred dollars toward the cost of an organ with four stops was obtained by Mr. Cooper. The organ was finally put up in April, 1811. It was a sweet-toned instrument, and it is said "went beyond the expectations even of the Vestry." In the mean time the brickwork of the tower was completed and the church painted. These outward marks of prosperity were coincident with a large spiritual growth. Mr. Cooper resigned at Easter, 1811, and accepted the rectorship of the ancient parish of St. Andrew's, Hanover, Massachusetts. In 1811 a new church had been built in the village of Hanover, the congregation having previously worshipped in the neighbouring town of Scituate. Mr. Cooper's incumbency there lasted four years, when he removed to Maryland and was elected president of Washington College and rector of St. Paul's Church, Kent. In 1817 he is said to have accepted a parish in Pennsylvania and then proceeded to Ohio, where he engaged in teaching. In 1820 Bishop Chase suspended him from the sacred ministry for neglect of duty. It is understood that he then opened a classical school in New York City, which was successful, and

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spent the remainder of his life in that city. He was restored by Bishop Chase in 1825, and died December 13, 1832. The Rev. Joseph Prentice, or Prentiss, who, immediately after his ordination to the diaconate by the Rt. Rev. Dr. Moore, October 5, 1808, had become missionary at Athens and Coxsackie, was called as rector October 7, 1811, and was instituted Sunday, October 13, by the Rev. John Reed of Christ Church, Poughkeepsie. Mr. Prentice still retained Trinity Church, Athens, giving to Hudson "one half the Sabbath." He was a missionary in the wide Catskill region and also in Columbia County, serving St. Paul's Church, Claverack, and visiting other towns. The three years of his rectorship were fruitful, but the burden of such an extensive work as he had undertaken was too great. He resigned in 1814, and during the remainder of his life confined himself to the work in Green County. Harry Croswell, born in West Hartford, Connecticut, had, when a very young man, followed his brothers to the State of New York. Like others in the family, he was a practical printer, but soon developed a keen political sense and became a brilliant and forceful editor, opposing President Jefferson and his policies. His paper, "The Balance," the publication of which he commenced in Hudson in 1802, was powerful in its invective and argument. In 1812, while living in Albany, he was baptized and confirmed in St. Peter's Church, and commenced to study for holy orders. He was made deacon by Bishop Hobart, May 8, 1814. His old friends and associates in Hudson, knowing him and sure that his ministry would be as effective as his political career had been, were eager that he should take charge of the vacant parish.

This he did to the great pleasure of every one, entering upon his duties Sunday, May 15. It was a bitter disappointment that the outcome of a visit to his native state in the summer was a call to the rectorship of Trinity Church, New Haven. In that position he spent thirty-three years, widely known and honoured, until his death, March 13, 1858. On June 15, 1815, the Rev. Gregory Townsend Bedell, the son of a prosperous merchant of New York City, living on Staten Island, and a nephew of Bishop Moore of Virginia, was then, at the suggestion of Bishop Hobart, who was an intimate friend of the family, called to the vacancy. He was a graduate of Columbia College in 1811, and studied theology under the Rev. Dr. Thomas Y. How of Trinity Parish. He was made deacon by the Rt. Rev. Dr. Hobart, November 4,

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1814. His graceful elocution, his frank, manly bearing, and his attention to every part of his duties caused his ministrations to be long remembered. It was a time of great spiritual inquiry, and Mr. Bedell was able to make full proof of the ministry. When, in 1818, Bishop Hobart was asked to recommend a rector for St. John's Church, Fayetteville, North Carolina, he suggested Mr. Bedell, for even then the health of the rector of Hudson was impaired, and it was thought that a southern climate would be of great benefit to him. He was ordained priest in July, 1818, and in October removed to Fayetteville. In that position he was very active, engaging zealously in all the affairs of the diocese, then under the care of his uncle, Bishop Moore. But his chief effort, as his biographer emphasizes, was the conversion and spiritual growth of the people. He established at his own house a weekly meeting for the exposition of the Holy Scriptures and united prayer. His views of theology and practical religion had now become those of the Evangelical party, and he was earnest in impressing them upon his congregation and friends. His sojourn in the South had not improved his health, and in 1822 he resigned the parish with the intention of seeking work again in the North. A letter from his friend, the Rev. Benjamin Allen of Philadelphia, invited him to that city, where there was then a vacancy in the united parishes. This, however, was filled before his arrival. A new parish, named St. Andrew's, was organized, of which Mr. Bedell became the rector. For twelve years, in great weakness of body but with intense earnestness, he preached and taught, gaining a large following. He died August 30, 1834, in the forty-first year of his age. Dr. Bedell published several devotional books and practical treatises. He was also editor of the "Episcopal Recorder." In 1816 he married Penelope Thurston, a daughter of John Thurston, an original member of the parish and sometime senior warden. Their son, Gregory Thurston, was afterward the Bishop of Ohio.

In the spring of 1819 the Rev. Cyrus Stebbins of St. George's Church, Schenectady, became rector of Hudson. He was active and efficient. Many material improvements were made to the church. The spire was completed in 1823, and a bell hung in it which had been bought three years before. He paid much attention to the Sunday School, in which he had the assistance of Cyrus Curtiss, who then commenced his long course of generous benefactions to the parish by defray-

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ing in 1828 the greater part of the cost of a Sunday School library. Fifteen hundred dollars of a gift from Trinity Church, New York City, was used for the purchase of a house on the northeast corner of Diamond and Second Streets as a rectory. On January 11, 1832, Mr. Stebbins resigned, and spent the closing years of his life in Waterford, New York. The Rev. Edward Andrews, who had been made deacon by Bishop Hobart, October 1, 1827, and served with much success as missionary at New Berlin and Sherburn in western New York, accepted the rectorship under a stipulation that six months' notice should be given by either party, the rector or the vestry, before any dissolution could take place. Evidently the atmosphere of Hudson was not congenial, for in August, 1833, he returned to his old mission field. He was afterward for many years the beloved rector of Christ Church, Binghamton, Chenango County, New York. The Rev. William Douglas Cairns, who had been made deacon by the Rt. Rev. Dr. Moore of Virginia, May 22, 1825, and was missionary at North End, Matthew County, Virginia, and St. James's Church, Wilmington, North Carolina, came North in 1833, and was elected as rector September 14. He served for a year and then returned to Wilmington. He was afterward rector of St. Paul's Church, Edenton, North Carolina, and Trinity Church, Columbia, Georgia. He was efficient in that diocese, and was its secretary for many years. He died May 8, 1850. The Rev. Isaac Pardee, who had been made deacon by Bishop Hobart, June 7, 1828, and ordained priest by Bishop White, August 9, 1829, and was then rector of Trinity Church, Wilmington, Delaware, was chosen rector November 28, 1834. His work for four years was most satisfactory. The church and rectory were extensively repaired at a cost of nearly two thousand two hundred dollars, but to defray this outlay the rectory was mortgaged. Mr. Pardee is thus described:

"He was about thirty years of age, tall, dignified and graceful in manner, a pulpit orator of great eloquence and force, whose sermons made a deep impression upon all who heard them. In the Sunday School work he was especially successful, having a great love for children and a happy gift of attracting them to him. Special and careful instruction was given to the teachers of the school at their regular monthly meetings, in the lessons to be taught by them, and in addition he organized a Bible class which was largely attended.

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“During his Rectorship of nearly six years, peace, harmony and kind feeling uniformly prevailed. The register for this period records the baptism of eighty-seven persons, thirty-nine presented to the Bishop for confirmation, thirty-eight couples united in matrimony and seventy-six persons committed to the grave.”

In 1840 he resigned and went to New York City, where the Church of the Redemption was organized for him. He then became missionary at Sag Harbor, and other places on Long Island. His health failed, and he died October 10, 1857, as he was about to sail for Europe, most deeply mourned by all who knew him. The Rev. Pierre Teller Babbitt, a native of New York City, a graduate of Yale College in 1831 and of the General Theological Seminary in 1836, was invited to the rectorship in July, 1840. He had been made deacon by the Rt. Rev. Benjamin T. Onderdonk, July 31, 1836, and had served as minister of Christ Church, Woodbury, Connecticut, as missionary at Booneville, Missouri, and as rector of St. Paul's Church, Erie, Pennsylvania. Soon after his arrival a new organ was purchased for eight hundred dollars. Mr. Curtiss gave a deed of the brick building, upon Church Street, then in use as a Sunday School room and chapel, “as a means to advance the spiritual interests of the Church in this place.” Mr. Babbitt is said to have strengthened the Churchmanship of the parish by his definite teaching. He was also effective in Sunday School work, and promoted the establishment of the Sunday School on Academy Hill, long maintained by Mrs. Esther Cookson and others. In this school the late Bishop of West Missouri, Dr. Edward R. Atwill, the Rev. Dr. Fenwick M. Cookson, and others known in the Church received their early training. In 1844 Mr. Babbitt removed to South Carolina. After some years in Charleston, he went to Tallahassee, Florida. His later years were spent in missionary work at Middletown, Newark, Weathersfield Springs in New York, and in Bainbridge, Georgia. He died April 1, 1881, in his seventy-first year. The Rev. Isaac Henry Tuttle, a graduate in 1836 of Washington, now Trinity, College, and of the General Theological Seminary in 1839, was then called. He had been made deacon by the Rt. Rev. Dr. Brownell of Connecticut, July 3, 1839, and placed in charge of Christ Church, Bethlehem, Connecticut. He was ordained priest by the same Bishop, October 13, 1840. After four years of faithful service he was associated with the Rev. William Watson in the care

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of St. Peter's Church, Plymouth, Connecticut. Mr. Tuttle's work in Hudson had energy and vigour. He established a daily parish school, in which the best instruction was given at a nominal cost of one dollar and fifty cents for a term of twelve weeks; a daily service was also established with a weekly offering on every Sunday morning. Of his missionary work it is said:

"His missionary spirit caused him to hold service in the waste places in the county, and during a vacancy at Van Deusenville, Berkshire Co., Mass., he frequently took the long drive to that village to preach the word and break the Bread of Life to the little flock of Christ there. The first services held in the village of Chatham, in this century, were by him. There were two or three earnest Church families in that hamlet, who received gladly the ministrations that the busy Rector of Hudson could give them. Finding at Stockport in a factory recently established, English operatives, he went there regularly for service, and finally, through the liberality of the proprietor of the factory, secured the building and consecration of the Church of St. John the Evangelist, which is to-day a power for great good in the community."

Mr. Tuttle reluctantly resigned in June, 1850, for the state of his health did not allow him to do the work needed in the parish. This action was a great grief to the whole congregation. Subsequently he accepted the rectorship of St. Luke's Church, Hudson Street, New York City. He entered upon his new charge at a time of great excitement, for the Rev. Dr. John Murray Forbes, the brilliant rector, had made his submission to Rome, leaving many in St. Luke's amazed and perplexed. Mr. Tuttle's firm presentation of the Christian verities as presented in the formularies of the Church of England, and of Evangelical truth and apostolic order as expounded by Bishop Hobart, restored quietness and confidence. The forty-six years spent by him in a down-town parish, with a congregation changing by removals, decreasing in income, and crowded by the advent of a foreign-born population, were filled with heroic exertion. It was a marvellous triumph over adverse conditions. He made the work at St. Luke's effective and progressive. His sympathy with those whose circumstances had changed for the worse led to the institution of St. Luke's Home for Indigent Christian Females. At first housed in the rectory adjoining the church, it is now a large, growing, and beneficent char-

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ity, with a cheerful building on upper Broadway. Dr. Tuttle in addition to his parochial and philanthropic work was trusted and honoured in the diocese. After negotiations had been successfully concluded, about 1894, for the removal of St. Luke's to its present location, on Convent Avenue and One Hundred and Forty-First Street, he resigned, and was made rector emeritus. He died November 20, 1896.

The vestry of Christ Church found a fitting successor in the Rev. William Watson, rector of St. Peter's, Plymouth, Connecticut. Mr. Watson was a graduate of the General Theological Seminary in 1835. He was made deacon by the Rt. Rev. Dr. Brownell, July 1, 1835, and ordained priest by the same Bishop, October 17, 1836. The earlier years of his ministry had been spent in Christ Church, Bethlehem, and Trinity Church, Northfield, Connecticut. Mr. Watson came to Hudson in the full maturity of his powers. He soon found occupation for even his superabundant energy and enthusiasm. Even before the departure of Mr. Tuttle, the necessity of removal from the church built in 1802 had been discussed. When the site on the corner of Second and State Streets had been selected, it was in a desirable neighbourhood, near the centre of population. The growth of the city had been in another direction, and many of the parishioners found inconvenience in attending the services. Mr. Watson perceived that in spite of the unfavourable location the congregations were large, and the people united and determined to maintain the Church properly. After two years of patient investigation and consideration of ways and means, Mr. Watson, in 1852, presented to the vestry the question of a new church. It was favourably considered on April 29, 1852, and the rector with the Hon. Robert B. Monell, Silas Sprague, and Frank Punderson was appointed a committee either to repair the old church or take preliminary measures for erecting another. Upon its report the parish was canvassed with such success that a building committee, consisting of Silas Sprague, Peter G. Coffin, and Robert B. Monell, was appointed. The present site on Union Street was purchased and plans and estimates discussed. Finally, Henry G. Harrison of New York City was chosen as the architect. It was expected to build a church at a cost of not more than ten thousand dollars. The style chosen was decorated Gothic of the middle period. So admirable were the plans of Mr. Harrison that the parish determined that the full sum of thirty thousand dollars needed to carry

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out the plans in their entirety should be secured. Trinity Church, New York, made a gift of seven thousand four hundred dollars. The corner-stone was laid in October, 1854. The last service in the old church was on Sunday, October 18, 1857, with an impressive sermon by the rector. The new church was consecrated by the Provisional Bishop, Dr. Horatio Potter, October 20, 1857. The instrument of donation was read by the Rev. Dr. Thomas Clap Pitkin, rector of St. Peter's Church, Albany, and the sentence of consecration by the Rev. Alvi Tabor Twing of Lansingburgh. Mr. Watson continued his labours without intermission until 1859, when he needed a thorough rest. During an extended leave of absence the Rev. Charles W. Morrill was in charge. In March, 1862, Mr. Watson resigned, to become a special agent of the Church Book Society. As organizer and faithful worker, gaining and holding the love and confidence of every member of his flock, he will always be remembered. He died in October, 1863. The Rev. George Franklin Seymour, rector of St. Mary's, Manhattanville, New York City, was called in June, 1862. A native of New York City, a graduate of Columbia College in 1850 and of the General Theological Seminary in 1854, he was made deacon by the Rt. Rev. Dr. Potter, Provisional Bishop, December 17, 1854, and ordained priest by the same Bishop, September 23, 1855. As rector of the memorial Church of the Holy Innocents, Annandale, New York, he not only cared for the people of the neighbourhood, but also devised and carried into operation a training school for young men preparing for the holy ministry, which was incorporated as St. Stephen's College, Annandale. In 1861 he became rector of St. Mary's Church, Manhattanville. Mr. Seymour spent a year in Hudson, in which his remarkable powers were made fully manifest. He built a Sunday School chapel on the church lot; he advanced the project of a chapel on Academy Hill, and commanded attention by his historical, picturesque, and eloquent sermons. When in October, 1863, he resigned to become rector of St. John's Church, Brooklyn, New York, his departure was a severe blow to the parish. In 1865 Dr. Seymour became professor of ecclesiastical history in the General Theological Seminary. He retained his rectorship until 1867, after which year he gave all his time to the duties of his chair. In 1874 he was elected Bishop of Illinois, but the House of Deputies of the General Convention refused, after many days of debate, to confirm

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the election. In 1875 he was chosen as permanent dean of the seminary. In 1878 he was elected the first Bishop of Springfield, and was consecrated in Trinity Church, New York City, June 11, 1878. He died at Springfield, Illinois, December 8, 1906, in his seventy-eighth year. Bishop Seymour was a man of marked characteristics and attractive personality. The students who enjoyed his instruction retain for him a sincere affection and admiration. His successors in Christ Church, Hudson, have been William Ross Johnson, Curtiss T. Woodruff, Theodore Babcock, Robert E. Terry, John C. Tebbetts, Sheldon Munson Griswold, now Bishop of Salina, John Nichols, and Theodore Myers Riley. In October, 1911, the rector was the Rev. Charles Laurence Adams. The centennial of the present organization of the parish was celebrated during the week commencing Sunday, May 4, 1902. The preacher on the centennial day, Monday, May 5, was the Bishop of Springfield. His text was St. John xvi. 28. He set forth the glory and the beauty of the living army of the Living God, and paid a fitting tribute to those who had worked in the parish from the beginning. This passage is significant:

“The pathway of life, bright with Christ’s Presence, stretches back to the 5th of May, 1802, and in it are walking those who as officers organized this Parish, and the flock, young and old, men and women and children, who gathered within the fold; as the path comes down through a hundred years the travellers are more in number, and then there appear one and another and more who, though hoary with age, still remain with us, and now, to-day, we can say with St. Paul, ‘we bow our knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named.’ ‘The whole family in heaven,’ the departed, ‘and in earth,’ we who remain in the flesh. Our fathers of a hundred years ago, and ninety and eighty and seventy and sixty, head the procession, and are mostly gone before. We are following after, and are still in sight. The same stream of life carries us forward and sweeps us on. The incident of death separates us from our brethren, who have gone before, to share in other experiences, but are embraced by the same gift of life, which abides in the spirit, and must flow on forever.

“Our centennial is a centennial of life, and not of death. The workmen who wrought, as on this day, one hundred years ago, were working on the lines of life. They were making provision for institutions

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which change not, and for the use of a language which never becomes obsolete and dies. The sacraments are arteries, which convey the life of the Head to the members, and the words spoken by the corporate body are the words of the Holy Spirit.

“The interpretation which Heaven gives to our centennial is, that the thinker is greater than his thought, the orator and poet greater than their literature, the mechanic than his mechanism, and the workman than his work.” [*Centennial of Christ Church, Hudson, New York*, p. 63.]

The American Church Almanac for 1911 records five hundred and eleven communicants.

St. Paul's Church.

Trinity Church, Claverack.

This town formed the southern part of the manor purchased by Kilian Van Rensselaer in 1630. The surface is elevated and undulating. The soil is a rich loam in the western part of the town and a gravelly loam intermixed with slate in the eastern part. The principal stream is Claverack Creek and its tributaries, which, entering from the north, flows southwest to its junction with Copake or Taghkanic Creek on the western boundary, and then north to the Kinderhook Creek in Stockport. There were few settlers until after 1715, when the Palatines from Germany and others took up farms under the manorial system of perpetual leases. Among the families settled were the Esselstyns, Van Dusens, Millers, Ten Broecks, Hogebooms, Morrises, Ludlows, many of whose descendants still live in the town. It was formed as a district March 24, 1772. Hillsdale was taken from it in 1782 and Hudson in 1785. In 1786 it became the county seat of the new Columbia County, which was taken from Albany on April 4 of that year. A court-house was commenced, which was completed in 1796, at a cost of three thousand six hundred dollars. It was in use until 1805. Here many famous lawyers pleaded cases, among them Alexander Hamilton, Elisha Williams, Francis Sylvester, William W. Van Ness, John Bay, General Jacob Rutsen Van Rensselaer. Services were held by ministers of the Dutch Reformed Church as early as 1710, a parish was formed in 1719, and a house of worship in 1727. Lutheran services were held from 1725. A few scattered Churchmen occasionally journeyed to Albany and attended St. Peter's Church. The only notice of the parish of the Church

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organized in 1804 by the name of St. Paul's Church is found in the Convention Journals from 1806 to 1809, when it was represented in the Convention of the Diocese. General Van Rensselaer, the warden, was afterward warden of Christ Church, Hudson. No tradition concerning it has survived. Whatever services were held were probably in private houses or Washington Seminary. The present parish grew out of missionary work commenced by the Rev. Frederick Trenck Tiffany in 1853. The services were first held in the stone chapel on the grounds of the Rev. Dr. Alonzo Flack. The parish was organized July 23, 1856, by the name of Trinity Church, Claverack. Daniel B. Stow and Jabez Parsons were elected wardens, and John Rowley, John A. Labagh, Horatio G. Adams, Isaac Shaw, Frederick Mesick, A. K. Hadly, W. H. Clark, David Crego, were elected vestrymen. In 1858 a church was built. It was of wood, Gothic in its architecture, with one hundred and thirty sittings. It was consecrated in 1866 by the Rt. Rev. Dr. Horatio Potter. Mr. Tiffany was an untiring worker. He had been trained under Father Nash in Otsego County, and was his successor in Christ Church, Cooperstown. He died September 2, 1863. His successor after an interval of two years was the Rev. Francis Harison, afterward rector of St. Paul's Church, Troy, New York. The Rev. John Downie served from 1867 to 1870. The Rev. William Curtis Prout held the parish in connection with All Saints' Chapel, Hudson, from 1870 to 1877. Since then the rectors or ministers in charge have been Ernest A. Hartman, Joseph Hooper, Dr. Kennedy, Walter H. Laron, Elmer Miller, Dr. George G. Carter, and Hobart Cooke. The church was burned to the ground in 1891, but a new one of nearly the same dimensions was erected soon after. The rector in September, 1911, who has been in office since 1908, was the Rev. Frank Wayland Abbott. The number of communicants, as recorded in the American Church Almanac for 1911, was forty-five.

Washington Seminary, Claverack.

In 1777 a school of a higher grade than the district school was opened in Claverack by a competent teacher. In 1779 it was established under the auspices of Rev. Dr. Gebhard, pastor of the Reformed Dutch Church, as Washington Seminary, with Dudley Baldwin and Abraham Fonda as the first teachers. It attracted many pupils, and under N. Meigs, who became principal in 1780, scholars came from

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distant towns in neighbouring counties. Under Andrew Mayfield, a man of unusual genius and aptitude for dealing with boys, there were pupils from New York City, Albany, Poughkeepsie, New Rochelle, the Livingston Manor, Hudson, and other places. He was in charge for nearly fifteen years, until 1804, when he became principal of the Hudson Academy. It is undoubtedly to this school that Mr. Judd refers. It began to decline in popularity after 1815. In 1830 the Rev. Mr. Sluyter of the Reformed Dutch Church built a building, in which the school was reopened under the name of Claverack Academy. The first principal was the Rev. John Mahon, an excellent teacher. In 1854 this school was merged in the larger institute called Claverack Academy and the Hudson River Institute, under the principalship of the Rev. Dr. Alonzo Flack. The school is still continued under that title by his successors, and is in a prosperous condition.

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[FROM UZAL OGDEN]

Newark, Sept^r. 20, 1804.

DEAR SIR,

I SHALL be obliged if you will have the goodness to transmit me, pr post, a copy of the Canon that respects the adjustment of any dispute that may subsist between a Rector and his Parishioners.

With sincere regard I am,

Rev. & dear Sir,

Your affectionate Brother,

UZAL OGDEN.

P.S. If a Canon was passed by the last Convention, respecting its power to degrade a Clergyman of its body, ordained in England &c. please also to send me a copy of it.

Superscription:

REVEREND M^r. HOBART, New-York.

ANNOTATION

Canon IV. Respecting Differences between Ministers and their Congregations.

The following Canon was passed at the General Convention of 1804:

“In cases of controversy between ministers who now, or may hereafter hold the rectorship of churches or parishes, and the vestry or congregation of such churches or parishes, which controversies are of such a nature as cannot be settled by themselves, the parties, or either of them, shall make application to the bishop of the diocese, or, in case there be no bishop, to the Convention of the state. And if it appear to the bishop and his presbyters, or, if there be no bishop, to the Convention, or the standing committee of the diocese or state, if the authority should be committed to them by the Convention, that the controversy has

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proceeded to such lengths, as to preclude all hope of its favourable termination, and that a dissolution of the connection which exists between them is indispensably necessary to restore the peace and promote the prosperity of the Church ; The Bishop and his presbyters, or, if there be no bishop, the Convention, or the standing committee of the diocese or state, if the authority should be committed to them by the Convention, shall recommend to such ministers to relinquish their titles to their rectorships, on such conditions as may appear reasonable and proper to the bishop and his presbyters, or, if there be no bishop, to the Convention, or the standing committee of the diocese or state, if the authority should be committed to them by the Convention. And if such rectors or congregations refuse to comply with such recommendations, the Bishop and his presbyters, or, if there be no bishop, the Convention or the standing committee of the diocese or state, if the authority should be committed to them by the Convention, with the aid and consent of a bishop may, at their discretion, proceed according to the Canons of the Church, to suspend the former from the exercise of any ministerial duties within the diocese or state, and prohibit the latter from a seat in the Convention, until they retract such refusal, and submit to the terms of the recommendation ; and any minister so suspended shall not be permitted, during his suspension, to exercise any ministerial duties in any other diocese or state. This Canon shall apply also to the cases of associated rectors and assistant ministers and their congregations."

HOBART CORRESPONDENCE

[FROM CHARLES FENTON MERCER]

Alexandria Sep. 22^d. 1804.

MY DEAR HOBART.

I HAVE at present not even time to reproach you for your long silence. It is very late at night and a long journey will carry me from this place at day break tomorrow morning.

I beg you to forward the inclosed letters in different ships, but by the first three opportunities from New York to London or any other port in England. If the Falmouth packet should be about to sail when they reach you, pray put one of them in its letter bag. They contain each a copy of a bill of exchange which I wish to reach London by the 1st of November.

Do write to me; inform me, how you are, how M^{rs}. H. and your children and my friends are. Let me know too, whether John Smith has received a packet similar to this which I forwarded to him from Fredericks burg in August.

Get him to write to me, and to mention when and by what vessels he forwarded the letters it contained.

Remember me affectionately to M^{rs}. H. to John Smith and Wisner

Most sincerely and most tenderly

Your friend CH^s F. MERCER.

Direct your next letter to me at Fredericksburg if you write immediately. If not to Leesburg, Loudoun County, Virginia, perhaps it may be best in any event to direct to the latter place where I hope to establish my residence early in October.

Affectionately

yours

CH^s. F. MERCER

CHARLES FENTON MERCER

I heard a report that you had gone to Charleston to live. You will hardly suppose that I do not yet know whether it is true or not.

What a sad correspondent you are!

Superscription:

THE REV^d. JOHN HENRY HOBART Minister of Trinity Church New York
to the care of
John Witherspoon Smith Esqr.
Counsellor at Law
New York.

ANNOTATIONS

London and Falmouth Packets.

For notice see page 102.

Hobart's Removal from New York.

There is no confirmation in any available letter or documents of the rumour of Mr. Hobart's removal from New York.

John Witherspoon Smith.

For notice see page 215.

FREDERICK VAN HORNE

THE family of Van Horne was one of distinction in Holland. Members of it served as royal councillors, and held many positions of honour and trust. Jaques Van Horne of Amsterdam was an incorporator of the West Indian Company, a member of its council, and with Albert Burgh formulated the plan presented June 26, 1634, by the board of trade to the company, for the further colonization of New Netherland. He came to New Amsterdam to investigate complaints made by the patroon, and the condition of the colony on the Delaware or South River. Writers upon the Van Horne family in America, however, disclaim any connection for it with this wealthy merchant, and derive the name from the city of Hoorne, the ancient capital of North Holland on the Zuyder Zee. The first of the name in New Amsterdam was Cornelis Jansen, who arrived before 1650. Following the custom of the day, to distinguish himself from others of the name of Jansen, he added the name of the native place—Van Hoorn, that is, of Hoorn. A more modern instance is the signature of Charles Carroll of Maryland to the Declaration of Independence, who wrote after his name “of Carrollton.” Cornelis Jansen Van Horne was a merchant with a store upon the Strand, now Pearl Street. He was followed by Cornelis Barentsen Van Horne about 1652, and in 1658 Joris came in the ship *Brownfish*. The descendants of Cornelis and Joris remained in the city of New York, while those of Cornelis Barentsen are found in New Jersey and Pennsylvania. Johannes Cornelis, who married Catryntie, the daughter of Andries Jansen and Vrontie (Van Vorst) Van Horne, in 1693, left nine children, seven of whom became noted in the annals of New York. One son, Cornelis, was mayor of the city and a member of the governor’s council; by his marriage with Elizabeth French he became allied to the Philipse and other well-known families. Another son, James, married Margaret, a daughter of Samuel Bayard. A son of the first Cornelis, Abraham, became a very rich merchant, and married Marie Provoost. His daughter Mary was the second wife of Hon. William Burnett, a son of Gilbert Burnett, the famous Bishop of Salisbury, and governor of the Province of New York from 1720 to 1732. Mr. Van Horne himself was a member of the governor’s council from 1722 to his death in 1741. Members of the family were among the wealthiest merchants in the city in

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the eighteenth century, notably Gerritt Van Horne, David Van Horne, and John Van Horne. Toward the close of the century the firm of Van Horne and Clarkson did a large business as shippers and importers. Their counting-house was at No. 129 Pearl Street. The senior member was Garrit Van Horne, who lived at No. 31 Broadway. He died about 1825. The junior partner was David M. Clarkson, who succeeded to the business. It is to the New York family that Frederick Van Horne undoubtedly belonged, although careful research has failed to identify his father and mother. He was graduated from Columbia College in 1791, and studied theology under the Rev. Dr. Benjamin Moore of Trinity Church, New York. Upon the departure of the Rev. George H. Spierin to assume the rectorship of the united parishes of Trinity Church, Fishkill, and Christ Church, Poughkeepsie, in November, 1792, Mr. Van Horne became lay reader in St. Andrew's in 1793. The services in Newburgh appear to have been suspended entirely, and Mr. Van Horne confined himself to Coldenham. He was made deacon by the Rt. Rev. Dr. Provoost, February 16, 1793, and accepted the rectorship December 10 of the same year. He appears to have been a man of pleasing manners and ability, but there are no details of his work in Orange County. In 1799 he was considered by the vestries of Trinity Church, Fishkill, and Christ Church, Poughkeepsie, for the rectorship vacant by the resignation of the Rev. John Johnson Sayre. It is stated in a sketch of St. Andrew's Church, Walden, prepared by the Rev. Thomas G. Losee and John C. Holbrow, and published in December, 1910, that Mr. Van Horne continued his ministrations as rector until 1805. In the list of the clergy of New York in the Journal of the General Convention of 1808 he is entered as having no parochial charge. That Convention met in Baltimore in May, 1808, and the Journal was issued early in the fall of that year. He is said to have become rector of Christ Church, Ballston Spa, but his name is not found in any official record. There are notices of services held by him in Charlton, Milton, and other places in Saratoga County, and in Green and Delaware Counties, but he never received a missionary appointment. Mr. Van Horne is recorded in the Journal of the Diocese of New York from 1809 as "residing at Coldenham." His name appears for the last time in the Journal for 1834. He is mentioned in the report of the Diocese to the General Convention of 1835 among those who had died since the last General Convention. There is no notice of his death

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in the Church papers of the period, or in the address of Bishop Onderdonk to the Convention of 1835. Both the date of his death and the place of his burial appear to be unknown.

[FROM FREDERICK VAN HORNE]

History of St Andrew' Church in the Town of Montgomery, of St. George's at New Burgh St. Davids, at the Otterkill & St James's at Goshen. September 25th 1804

History and State of the Church in the Town of Montgomery, County of Orange, & State of New York

AS early as about the year 1732 or 33, the venerable Society of London, for propagating the Gospel in foreign parts, sent the Rev^d Richard Charlton, as their Missionary for the parish of New-Windsor in Ulster County: that part of the county was then new & but thinly settled; but there were some families of note, then of the Church, viz. M^r Allsopps, M^r Ellisons, Mr Chambers, & Mr. Lawrences. All these lived then at New-Windsor. M^r Colden's M^r Matthews, M^r Wilemans, M^r McIntosh, M^r Bull &c. in the interior part of the Country; the parish of New-Windsor was then said to include all those.

The Rev^d M^r. Charlton officiated for some time in private houses; but he soon got tired of the Country, & obtained leave from the Society to remove to New York.

The Society supplied his place by removing their Missionary the Rev^d M^r Killpatrick from Cape Sair, in New-Foundation to the parish of New-Windsor But he having a large Family, and he being a corpulent man, he soon got tired of the Country, as well as they of him.

So that the Mission lay vacant till the year 1744; when

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Dr. Johnson of Connecticut recommended Mr. Hez^h Watkins (who had several Brothers then settled in this part of the country) as a proper person to be sent home for holy orders, a small subscription was accordingly raised for him, he went to England, received holy Orders & was appointed by the Society their Missionary, with a Salary of only £30. pr. am. to officiate at three Divisions of his Mission, viz. at New-Windsor, Hudson's River, at Otter Kill in Orange County, & Wall-Kill in Ulster County.

Mr. Watkins was a single man, of an easy & inoffensive disposition so that he lived happily with his people to the day of his death. But his talents as a preacher were not winning, so that the Church did not increase under him; and during his time there was no place for public worship built, only at the Wall Kill division, where they put up a temporary log-house, with a fire place in it. In this the small Congregation met very harmoniously & very comfortable in Winter.

In the year 1770.* the inhabitants of New Burgh, (which is a village on the banks of the Hudson, adjoining that of New Windsor) applied for and obtained a grant of 500. acres of Land, which has been formerly granted by Queen Ann, to a number of Lutherans for the use of a Lutheran Church. they having at the same time a grant of Lands round this glebe given them for their own use; and these Lutherans having all but one or two sold their rights & moved out of the Country: Those that remained surrendered their right in the Glebe to the Crown, & it was re-granted by Charter to Trustees for the use of the Church of England; but the benefit of it still confined to the inhabitants of that small tract of about 400 Acres of Land that was granted to the Lutherans. The Charter provides that 100. acres of the five shall be for the use of a

*Error for 1750.—ED.

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Minister of the Church of England; 100. for a School-Master and the other 300. to be leased into lots for ever at 5/ p^r Acre yearly, & for the use of the Minister & School-Master. Alexander Colden & Richard Albertson, the two trustees appointed by Charter, being zealous Churchmen thought it sufficient to have it in their power to convert as much of the profits of the Glebe, as they pleased to the use of the Church. But the Charter not making it necessary that their Successors should be members of the Church, the good intention of the Charter with respect to the Church is now frustrated, for upon the death & removal of the first trustees, their Successors being to be chosen by all the Inhabitants of the 500. Acres, & they only, men not of the Church, nor friends to the Church, are now Trustees.

Upon the obtaining of the Charter M^r Watkins was put in possession of the 100. Acres set aside for the Minister, and he after that officiated every 3rd Sunday in a small Church on the Glebe built by the Lutherans. Church was before that kept at the Town of New-Windsor, and his moving to New Burgh gave offence to the heads of the Church at New Windsor & caused an unhappy rupture that was detrimental to the peace and prosperity of the Church ever after. M^r Watkins after a long lingering disorder died in the same year.

In the year 1768. or 69. the Rev^d M^r John Sayre was appointed by the Society as their Missionary to this Mission, now by the name of New-Burgh & parts adjacent, he took possession of the Glebe & brought matters which had been neglected into a better regulation: but the parsonage house not being suitable for his family, he settled back in the Country, and preached alternately at New Burgh, Otter Kill division & the Wall Kill division or log Church. He being a very popular preacher, soon gathered large Congregations, & raised a Spirit

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for Building Churches and obtaining a Charter of Incorporation for each Church, viz. by the name of St. George's Church at New Burgh in the County of Ulster, St. Andrew's Church, in the precinct of Wall Kill, in the County of Ulster, and St. David's Church in the County Of Orange, all dated July 30th 1770.

Accordingly, a Church at St. Davids, & St. Andrew's were immediately began to be built. That of St. David's was soon raised, inclosed, & glazed but never finished. The Congregation of St. Andrew's then consisted of about 40 persons, who had subscribed to the support of the Minister about £30. p^r am. Of these 40 persons, not 20 were heads of families, whose zeal for the Church was such, that they raised by subscription, among themselves £150. towards building a Church & a house for a Sexton, on ten Acres of Land given by Mr. Peter Du Bois for the purpose, and in less than 12 Months completed a very handsome Church of 56 feet by 44: with Pulpit, reading Desk, Chancel & Pews, and two rows of large glass windows, so as to admit of galleries when wanted, the whole well-painted. This Church with a Convenient snug-house for a Sexton cost the Congregation about £700. so that they remain in debt for the same Sum the year 1772 about £500.

M^r Sayre as was said before was a very popular preacher, and so worthy & useful a member of Society, both as a Divine & Physician, and must have made the Country happy if the times & his own disposition had admitted of his remaining longer in it; but he was rather of an unstable roving disposition, and foreseeing the approaching troubles, he very abruptly in 1775 left his Mission, and the affairs of the Church in a very unsettled condition, and the troubles that soon ensued put an end to all Church Matters in this part of the country: for the pulling down & overturning the Church seemed among many

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of the dissenters the prevailing motives that often influenced them in party matters; indeed, it was the political engine of the day, consequently every Churchman was persecuted under the name of a *Tory* or *Loyalist* so that of the few that was heretofore zealous in the cause of the church most of them have either been entirely out of the country, or are so reduced that it is not in their power to encourage the re-establishment of Church discipline, & worship, unless assisted by their more opulent brethren, in other parts.

Happily the Church itself or building at St. Andrew's escaped the depredation of the times, & remains in tolerable good Condition, except most of the glass that has been broke out by some mischievous boys chiefly since the war; and also to the owing to the badness of the roof, the weather is injuring the walls extremely. But it serves now only as a monument, to shew what we were once aspiring, & to what we are now fallen.

Besides the ten Acres of Land given by M^r. Du Bois on which St. Andrew's Church stands, there is 220 Acres, given for the use of the Church of England, about a Mile from said Church, by Richard Bradley Esq^r. formerly Attorney General of the late Colony of New York, but from some circumstances of the grant this Church is deprived of the benefits of it, tho' this, it is thought, may be remedied, by the legislative intervention; As to the 500 acres at New-Burgh, from its situation, it may become one of the most valuable Spots in the State; But this also wants the aid of the Legislature to make it go to the Church.

During the war the Church lay destitute of a Clergyman, and was deprived of all the benefits of the ordinances of the Gospel; But thro' the benignant smiles of divine Providence in the year 1790. the Congregation of St: Andrew's met on Easter

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Monday & foward'd a Call to the Rev^d Geo. H. Spierin, who then was residing at South Amboy, and thro' his zeal for the Church, while residing among them two years, she began to raise her drooping head and appear more flourishing.

In December of the year 1792. Agreeable to an application made to Rev^d D^r Benjamin Moore by M^r Cadwallader Colden for a Clergyman to fill the vacancy, in St. Andrew's Church, which the late Rector, The Rev^d George H. Spierin had left, he recommended M^r Frederick Van Horne, a Candidate for holy orders, to read prayers in said Church, until such time as he should receive the office of Deacon. And M^r Van Horne consented to officiate as a reader there till some time in January following, received a Call from the Corporation of St. Andrews, and immediately went to New York, and presented it to the Right Rev^d D^r Provoost, who ordained him for the Parish of St. Andrew's Feb^y 16th 1793.

In the year 1794 at a Meeting of the Corporation on April 21st. It was then agreed upon to erect a Parsonage house for the use of the Rector, & M^r Cadwallader Colden was appointed to solicit benefactions from his friends at New York; in which he so far succeeded as to raise £400. which then enabled the Society to go on with Spirit in erecting the Parsonage, & which was so far finished as to enable the Rector to take possession of it on July 14th 1795.

In the same year M^r Colden gave to the Corporation of the Church One Acre of Land to build the Parsonage House, of which the deed is entered upon the records of the Church—and likewise the Corporation of the Church being indebted to him £626.12.0, and he fearing that it would impede the growth of the Society forgave the debt. And Mr Andrew Graham having a demand likewise upon the Society for £40. seeing M^r Colden so generous & spirited, gave up his debt

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also—so that now the Corporation are free from every incumbrance. Also in the same year Justus Banks gave £10. for the purpose of inclosing the Burying ground.

In the year 1795. Upon Application of the Corporation of St. Andrew's Church, To the Corporation of Trinity Church, stating their indigent circumstances, towards supporting a Gospel Minister, the Vestry of Trinity Church granted to St. Andrew's Church £500. for the purpose of purchasing a Glebe, which they did contiguous to the Church, all of which now, together with 220 Acres granted by Mr. Bradley, & nine Acres by the late Peter Du Bois, and 106 Acres left by M^r Cadwallader Colden Sen^r to the present Incumbent, while he continues to preach in the said Parish, & the Assistance of the Congregation of St. James' Church Goshen make a comfortable living for a Clergyman.

The State of the Church of St. Andrew's is rather increasing, consisting of about Fifty Communicants having an Addition of Six New Members since last Easter, and a probability of many more before Christmas, which opens a pleasing prospect of the future enlargement of the Society.

St. James's Church at Goshen is rapidly increasing, and opens a delightful prospect of a large accession to the Kingdom of our Redeemer. The fields are already growing white in these parts, and promise a rich and plentiful Harvest.

FINIS.

St. Andrew's Chh. Collec^t in 2 years.

Bishops Fund May 1803	£2: 0:0
Missionary D ^o Sept. D ^o	3: 16:0
Bishops D ^o 1804	1: 4:0
Missionary Sept. 1804	1: 1:6
	<hr/> £8: 1:6

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Deaths	3 Aged Persons
	4 Children
Baptized	45 Children
Married	6 Couples

St. James Church. Goshen	}	£3:12:0
Sept. 9 th 1804		
Missionary Collection.		

Rev^d. Fred^k. Van Horne Rect^r of St. Andrew's Montgomery
& St. James's Goshen in the State of New York

ANNOTATIONS

Correction on Mr. Van Horne's Report.

The Editor is indebted to the Rev. Thomas Gilbert Losee, the rector of Walden, for the following extract from his parish records:

"April 17th, 1784. This day the Vestry which were chosen for St. Andrew's Church in 1775 met at the house of the widow Graham and examining their accounts found her indebted for back rent £49 0.0. allowed her for repairs and improvements £21 3.6. Balance due to said Vestry £27 16.6. from said Widow Graham for house rent per settlement made this day."

Mr. Losee also states that from the records it appears that the amount of indebtedness remitted by Mr. Cadwallader Colden, Jr., in 1795, was £508.17.0, and not £626.12.0, as stated by Mr. Van Horne.

Richard Charlton.

Richard, a son of John Charlton of Longford, Ireland, was born in 1705. He was a graduate of Trinity College, Dublin, and was appointed as the first missionary at New Windsor by the Venerable Society in 1730, with a salary of fifty pounds. As early as 1705 the Rev. Commissary Vesey had noted in a "Summary Account" sent to the Propagation Society that "In Orange County there are about sixty families of several nations who have no minister nor are able to raise

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a salary for one." No action could be taken at that time, as the funds of the Society were small. In 1728 Francis Harison, a distinguished lawyer and member of the governor's council, wrote to the Venerable Society a letter which is thus summarized in the Abstract for 1729 :

"The Society have received a letter from the Rev. Mr. Vesey, at New-York, enclosing one from Francis Harison, Esq., one of his Majesty's council of that province; wherein he acquaints, that, pursuant to the desire of the Society, he had inquired into the number, condition, and circumstances of the inhabitants of New-Windsor and parts adjacent, and is informed this district is twenty miles from north to south, and sixteen from east to west, and contains about 400 inhabitants; that the chief of them live in good credit and reputation; but that there is no clergyman to officiate among this large body of people within eight miles distance. This is the latest settlement in this province, it being no more than twelve years since there were but five families in this place. The people are very desirous of having a minister settled among them, and will raise among themselves £40, for the first year, towards his support. They are now building a church; and when the charge of that is over, they will advance their subscriptions. Mr. Harison represents further to the Society, that it is of great importance to settle a missionary, who, besides the care of his people, might also at times be useful in visiting Marletown to the northward, and Haverstraw and Cakgat to the southward, and the Fishkilns on the east bank of the Hudson River, opposite to New-Windsor. The Society did hereupon resolve to send a missionary to New-Windsor, and have lately appointed the Reverend Mr. Charlton missionary there, with the care of the other named places."

The church mentioned was a small square structure of logs with a large fire-place. It stood upon the road leading from the present hamlet of St. Andrew's to Walden. It was not completed when Mr. Charlton arrived, according to the tradition followed by Mr. Van Horne in his "History." The first incumbent of the parish was a young man of very great energy and a high sense of duty. He had able advisers in several members of the parish, and did honest and faithful work for two years. After the removal to Jamaica, in 1732, of the Rev. Thomas Colgan, catechist to the negroes in the city of New York and assistant to the Rev. Dr. Vesey, the vestry of Trinity Church wrote on July 7 of that year requesting the appointment of Mr. Charlton. In

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1733 he entered upon his new duties, and was very careful and patient in his instructions. He gathered all who would come, every Sunday, and explained to them a portion of the Church catechism until they were able to comprehend its meaning. The negroes found in him a true friend, and they gave him their confidence and affection. From 1732 to 1740 he baptized one hundred and ninety-five negro children and twenty-four negro adults. His sermons in the parish church and his ministrations to the sick and poor made him many friends. Among them was Anthony Duane, a prominent merchant and vestryman, who entrusted to him the education of his son James, the future mayor of New York. After the resignation of Rev. Jonathan Arnold he became rector of St. Andrew's Church, Staten Island, November 24, 1747. Here he spent thirty useful years. He died of acute dysentery, October 7, 1777. The "New York Gazette and the Weekly Mercury" for October 13, 1777, has the following notice:

"Sincere and Steady in Friendship, charitable to the distressed, and hospitable to *all*, he was deservedly esteemed and respected. Amidst the confusions of the present rebellion, his loyalty was unshaken—His attachments to the Constitution, in Church and State, unalterably firm. The great Increase of his Congregation, during his Incumbency for thirty Years at Staten-Island, was an evidence of the Assiduity with which he discharged the Duties of his Office; and the Tears which were plentifully shed over his Remains at the Grave, by the Members of his Flock, were a sure Indication that they considered themselves as having lost, in him, a common Father and Friend."

John Alsop.

The original home of the Alsop family is said to have been Derbyshire in England. The ancestor of the American branch was Richard Alsop, who had been brought about 1670 to Newtown, Long Island, by his uncle, Thomas Wandell, to whose large estate on Newtown Creek he was made heir. While yet a very young man he held a commission in the Newtown troop of horse. He married Hannah, a daughter of Captain John Underhill, the Puritan captain and Indian fighter of Plymouth Colony. Their children were:

THOMAS, born September 7, 1687; married Susannah, daughter of Robert Blackwell.

RICHARD.

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JOHN.

HANNAH, who married Joseph Sackett.

DEBORAH, who married Captain John Sipkins and Nathaniel Hazard.

AMY, who married Jonathan Wright.

ELIZABETH, who married Phineas McIntosh.

SUSANNAH, who married Nathaniel Lawrence.

John Alsop studied law in New York, where he became noted as a counsellor and pleader in the courts. He purchased in 172 $\frac{1}{2}$ the central part of land in what is now Orange County, which had formed part of the extensive tract patented to Captain John Evans in 1694. That patent was annulled by the Colonial Assembly, May 12, 1699. Subsequently, many patents were granted within its limits conveying smaller portions of land. On September 8, 1709, a patent for three thousand acres was issued to Peter Matthew, William Sharpas, and William Davis. The portion secured by Mr. Alsop was within the precinct of New Windsor, Ulster County, lying upon the Hudson River. He settled upon the land with his brother-in-law, Joseph Sackett, Jr., and built a landing-place and commodious storehouse on the river front, and in partnership with Mr. Sackett engaged in a profitable freighting business. He was the second lawyer in Orange County, being admitted to the bar in 1734. After having successfully developed his property, he returned to New York in 1744 and resumed his law practice. He was admitted a freeman of the city in 1749. In that year he sold a large portion of the tract to an association styled "The Proprietors of New Windsor," who founded on it the village then called the town of New Windsor. His wife died in 1752. He survived her nine years, departing this life April 8, 1761, in his sixty-fifth year. Their children were:

EUPHEMIA, who married Thomas Stevenson.

FRANCES, who died unmarried.

JOHN, who married Mary Frogat.

RICHARD, who married Mary Wright.

John and Richard Alsop were merchants in New York City. John Alsop was a member of the Colonial Assembly, and of the New York Colonial Congress in 1776, resigning after the passage of the Declaration of Independence. He was a vestryman of Trinity Church, New York, from 1784 to 1788. He died in 1794. His only child, Mary,

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married the Hon. Rufus King, and was the mother of Charles King, president of Columbia College, and John Alsop King, governor of the State of New York. Richard Alsop removed to Middletown, Connecticut, where he became prominent as a citizen and liberal supporter of Christ Church. His son Richard was a poet and author; others of his descendants have attained distinction. The family estate descended through Thomas, the eldest son of the American ancestor Richard, to John Alsop, who died in 1837, leaving no children. His widow, Anna (Woodward) Alsop, married for her second husband Samuel G. Raymond, a distinguished lawyer of New York. By her the estate was sold, and more than sixty years ago was made a part of the Roman Catholic Calvary Cemetery.

Thomas Ellison.

The original home of the Ellison family was in Northumberland County, England, in the neighbourhood of Newcastle. The American family dates from 1688. Its first representative became a merchant in New York City, leaving a profitable business to his sons. In 1718 John Ellison, a merchant of New York, took a mortgage on a large tract of land in New Windsor precinct as security for one hundred and sixty pounds; in 1721 he advanced one hundred and forty pounds in addition, and in 1723 perfected his title. As early as 1718 Thomas Ellison came to New Windsor, and built a large frame and stone house on the bluff south of the village overlooking the Hudson River. Here he lived until his death in 1724. He had a fleet of sloops plying between New York and New Windsor, which did a prosperous business for more than a century. He left four sons, John, Thomas, William, and Joseph. All of them inherited their father's regard for the Church of England, and were among those who in 1728 petitioned for a missionary, and aided in the erection of the first log church and subsequently of St. David's Church on the Otter Kill. The house of Colonel Thomas Ellison, a son of John Ellison, was built by his father in 1726. It was near the original family home.

It was occupied by General Washington as his headquarters from June 25 to July 22, 1779. In it was planned the successful attack on Stony Point by General Anthony Wayne on July 15 in that year. It was again used by the commander-in-chief during the winter of 1780-81. Here he received many distinguished guests, among them Mar-

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quis de La Fayette, and planned the Virginia campaign which resulted in the surrender of Lord Cornwallis, October 19, 1781. In 1734 Colonel Thomas Ellison built for his son John a frame house above a small stream flowing into Moodna Creek. In 1754 a large addition was built of stone. It stands on the old Continental road, a short distance south of the New Windsor cantonment of Revolutionary days. It was used by General Knox and General Greene as headquarters in the summer of 1779, and from November, 1780, to July, 1781. Within its large oak-panelled rooms with their great fire-places, and in its broad halls, Mrs. Knox dispensed a gracious hospitality. Tradition tells of a ball in the old house, — which is still standing, — when General Washington opened the dance with Maria Colden, a noted beauty of the day, and at which were present two other belles, Getty Wynkoop and Sally Jansen of Kingston. One of their gallant cavaliers that night, a French officer, wrote their names with a diamond on a pane of glass, which is still preserved. Colonel Ellison was warden of the parish in 1753, and subscribed one hundred pounds in 1770 toward a new church. His descendants have been generous contributors to St. George's Church, Newburgh, have inherited his sturdy Churchmanship, and served as wardens and vestrymen in that parish.

William Chambers.

A patent for land on the south side of Ouassiack Creek in Orange County was issued in 1712 to William Chambers and Mr. Sutherland. Mr. Chambers soon after entered into possession and built a log cabin at the northern end of Murderer's Creek near the Hudson River. It was upon the site of what is now known as the Ladow farm. He was a firm and consistent Churchman, and was energetic in the interest of the Church. He died in 1738. He had two sons. One, William, entered the British navy and attained the rank of admiral. The other, John, studied law and was admitted to the bar in New York City and in Orange County in 1735. While maintaining a residence in Orange County, he appears also to have had a city home as early as 1726. In the famous trial of John Peter Zenger, publisher of the "New York Weekly Journal," in July, 1735, for printing "false, scandalous, and seditious libels," after those eminent counsellors, William Smith and James Alexander, had been disbarred for questioning the legality of the commission of Chief Justice de Lancey as judge, he was assigned by the court

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as counsel for the printer. His conduct of the case was regarded as remarkably able. He readily met the arguments of the skilled attorney-general, Richard Bradley, and aided Andrew Hamilton, the famous lawyer, who was brought from Philadelphia to make the plea to the jury and assist in the trial, by a clear summary of the facts and legal points involved. The acquittal of the printer was hailed as a triumph of English liberty, and gave Mr. Chambers a high reputation. In 1737 he married Anne, the youngest daughter of Jacobus and Eve (Philipse) Van Cortlandt, the ancestor of the Yonkers family. After his removal to New York City he held several municipal offices, was a member of the Provincial Assembly, and afterward was called to the governor's council, in which he sat until appointed in 1751 second judge of the Supreme Court. He took part in many stirring events, and was a member of the Continental Congress at Albany. He was a vestryman of Trinity Church from 1726 to 1757, and warden from 1757 to his death in 1765. Chambers Street in New York City was named after him.

John Lawrence.

The name of John Lawrence is found in a census of the inhabitants of New Windsor taken in 1724-25. He was associated with Dr. Colden, William Chambers, and Phineas McIntosh in enterprises for the improvement of the settlement. William Lawrence in 1764 became an elder in the Presbyterian Church of Newburgh, and for a long series of years was one of its strongest and generous members. No subsequent records show members of the Lawrence family prominently connected with the Church in Orange County.

Cadwallader Colden.

Cadwallader, a son of the Rev. Alexander Colden, minister of Dunse, Berwickshire, Scotland, was born February 7, 1687, Old Style. He was carefully prepared for college by his father and entered the University of Edinburgh, from which he was graduated with honours in 1705. It had been his father's hope that he would enter the ministry, but a strong inclination to natural science led him to pursue the excellent course in medicine then offered in the university. Upon the attainment of his degree he visited the hospitals of London and other cities and perfected himself in surgery. He emigrated to Philadelphia in 1710, at the invitation of a widowed aunt, the sister of his mother, and soon

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made a good reputation for himself. His attention had been drawn to botany, and he was one of the first to approve and adopt the system of Linnaeus. He analyzed and classified the plants he found in the neighbourhood of Philadelphia, and was also a student of medical progress. In 1715 he made a short visit to his old home. In the course of it, while in London, he enjoyed the friendship of Edmund Halley, the astronomer and mathematician, as well as other members of the Royal Society and distinguished medical men. On November 11, 1715, he was married at Kelso, Scotland, to Alice Christy, a daughter of the minister of the place, then in her twenty-fifth year. The couple returned to Philadelphia, where they made their home. Dr. Colden won the friendship and respect of the most important people of the town. A brief visit which he made in the summer of 1718 to New York had an unexpected result. On paying his respects to the governor, the Hon. William Burnett, he was treated with great courtesy, and at dinner had the pleasure of conversation with him on scientific and philosophical topics. The governor was a learned man and delighted in the society of those who were intellectual and brilliant, and took a great liking to the young doctor. The offer of the post of surveyor-general was made to him by the governor, which Dr. Colden gladly accepted, and established himself in practice in New York. In October, 1718, he petitioned, in company with James Kennedy and James Alexander, for two thousand acres of vacant lands "in Ulster County," which were granted April 9, 1719. To this tract was added an additional one of a thousand acres. On February 18, 1720, he was made surveyor-general of the province, and on November 26 of the same year he was nominated a member of the governor's council. He was admitted in 1722, and took his seat in May of that year. He gave up the practice of medicine in 1728, and settled upon his estate, which he named Coldenham. It was situated within the present town of Montgomery, Orange County. He built a large, low stone house, cleared the land, and engaged enthusiastically in scientific farming. His manuscript "Farm Journal," now among his papers in the New York Historical Society, shows that he was a careful and progressive farmer. He found leisure for scientific and philosophical experiments, and kept up a wide correspondence with friends in London, Stockholm, Leyden, and Upsala. Among his correspondents were Carolus Linnaeus, John Frederic Gronovius, Peter Collinson of the Royal So-

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ciety, James Logan, and Benjamin Franklin. Dr. Colden was not only a scholar, but a man of affairs, attending with regularity the meetings of the council and carefully watching the political currents. Through the counsel and support he gave Admiral George Clinton, one of the unpopular governors, who was in office for ten years from 1753, he saved him from falling into the many pitfalls dug for him by his opponents. Owing to the confidence the Indians had in Dr. Colden, who had lived among them, and persuaded by his arguments, the Five Nations joined in the war against the French and their Indian allies. Dr. Colden had conformed to the Church of England, and was ever ready to advance her prosperity in his vicinity, serving as vestryman of St. Andrew's and being a liberal contributor. In 1736 he became the senior councillor and therefore president of the council of the province. It was in this capacity that he was acting governor on the death of Lieutenant-Governor de Lancey, from July 30, 1760, to March, 1761, when he was commissioned as lieutenant-governor. When General Monckton arrived November 13, 1761, as royal governor, he consigned the government to the lieutenant-governor, and immediately set out on the expedition to Martinico as commander-in-chief. Dr. Colden served as governor at other times for periods varying from two months to more than a year. In 1762 he purchased the Willett farm at Flushing, Long Island, where he built a house and greatly improved the property, which he named Spring Hill. In the same year he resigned his office as surveyor-general. Dr. Colden was a student even when engaged in public affairs. In his leisure he conducted his large correspondence and wrote agricultural and philosophic treatises. In 1770, while acting governor, he granted the charter to the chamber of commerce. His last public act was a letter to Lord Dartmouth, informing him that General George Washington had been chosen commander-in-chief of the American forces. He died at his home, Spring Hill, Flushing, September 20, 1776, in the eighty-eighth year of his age. Competent judges assign him a high place as a writer. As a statesman he will ever have a distinguished place for his firm grasp of principles and ability to maintain them in spite of opposition. His chief works are:

Memorial Concerning the Fur Trade, 1724

A History of the Five Indian Nations depending upon New York, New York, 1727; a second edition with additions, London, 1747

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A Botanical Description of American Plants

The Principles of Action in Matter, London, 1752

Mrs. Colden died at Government House, New York City, in March, 1762. The children of Cadwallader and Alice (Christy) Colden were:

ALEXANDER, born August 13, 1716.

DAVID, died in infancy.

ELIZABETH, born February 5, 1719.

CADWALLADER, born May 20, 1722.

JANE, born March 27, 1724.

ALICE, born September 27, 1725.

SARAH, born July 6, 1727.

JOHN, born May 28, 1729; died August 21, 1750.

CATHARINE, born February 13, 1731; died June 17, 1762.

DAVID, born November 23, 1733.

Peter Matthews.

Peter Matthews was an officer in the British army. He was stationed for many years at the Fort of New York, where he had command of a battalion of troops. In 1714 he was commandant of the Fort of Albany, and aided in securing the patent for the land on which to build St. Peter's Church. He was the first senior warden of that parish. He was a vestryman of Trinity Church, New York City, in 1701 and 1705. He held a third interest in the Chambers and Sutherland patent for land in Orange County. On September 8, 1709, a patent for two thousand acres, covering territory now in the vicinity of New Windsor, was issued to Peter Matthews, William Sharpas, and William Davis. Colonel Matthews settled on a portion of this patent back from the river. He aided in the establishment of the Church in the county by every means in his power. His son Vincent had the same love for the Church as his father, and was a vestryman and active in the affairs of St. Andrew's, subscribing liberally for the new church. A son of Vincent Matthews, bearing his father's name, was also a devoted Churchman. He was educated at the school of Noah Webster in Goshen, Orange County, and afterwards studied law. He was admitted to the bar in New York City, and removing to western New York, he acquired a high standing as a lawyer. His first home was in Newtown, Tioga County, but later on he established himself at

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Elmira. In 1793 he was appointed a judge of the Supreme Court, but declined the honour as he had been elected to the General Assembly. He also sat in the State Senate for several years. From 1809 to 1811 he was a representative in Congress. From 1812 to 1815 he was district attorney for several western counties. In 1826 he settled in Rochester, and became a member and vestryman of St. Luke's Church, aiding it liberally, and was one of the best-known laymen in the Diocese of Western New York. He served for some years as chancellor of the University of the State of New York. He died at Rochester, New York, August 23, 1846, in his eightieth year.

Henry Wileman.

Henry Wileman, a native of Ireland, came to New York early in the eighteenth century. He served in several minor official positions until 1711, when he was made register of the court of chancery and deputy secretary of state. In that capacity he signed, in 1714, the patent for the land in the centre of State Street, upon which stood the first St. Peter's Church, Albany. On June 30, 1712, with Henry Van Boel, he obtained a patent for three thousand acres of land in what is now the town of Montgomery, on the east bank of the Walkill, below the modern village of Walden, at the mouth of Tin Brook. He soon after built a large and comfortable house upon this tract, and formed a settlement known as Wilemantown. The first St. Andrew's Church was erected on land given by him. He was a true and liberal Churchman. Upon the expiration of his term of office he lived upon his estate. It is said that he esteemed so highly his fellow-craftsmen in the order of Free and Accepted Masons that he built for a lodge in which he was an officer a building upon his home farm, which was used until 1800. From 1719 to 1727 he was a vestryman of Trinity Church, New York City.

Phineas McIntosh.

Phineas McIntosh was an early settler within Orange County. He married Elizabeth, a sister of John Alsop, and was associated in the plans for the development of the land lying along the Hudson River. He was admitted to the bar in 1729, and is the first Newburgh lawyer on record. In 1730 he built the first dock and landing-place at the foot of First Street, and the ferry from it was long run under the

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concession to him. He had as his partner John Yelverton of Jamaica, Long Island. In 1730 he was a partner in the town plot of Newburgh, and did much to make the town attractive to settlers. He built a commodious house on Liberty Street, which was used for the services of St. George's Church early in the nineteenth century, and also as the place of meeting for societies and Church organizations. Prior to 1808 the Methodists held services in it. Previous to 1752 he was successful in negotiating the transfer of the glebe of five hundred acres in Newburgh which had been granted in 1709 to the company of Palatines under the Rev. Joshua Kockerthal, for the erection of a church, parsonage, and the support of the minister. Many of the original patentees had sold out their rights and removed. The church was falling into decay, and no Lutheran services had been held regularly since 1745. It was under these circumstances that the Churchmen of the parish of New Windsor determined to secure, by patent, their rights, for which they had already paid the original owners or their representatives. Their request was granted, and a patent was issued in 1752 to Alexander Colden, Richard Albertson, Edmund Conklin, Jr., William Ward, Thomas Ward, Nathan Truman, and others. Mr. McIntosh was a member and vestryman of the New Windsor parish.

William Bull.

William Bull was a native of Wolverhampton, England. When young he had been taken to Ireland, where he learned his trade as a mason and stone-cutter. He emigrated to New York in 1718. At the invitation of Christopher Denne of Staten Island he located in Orange County. Mr. Denne was a patentee under the Wawayanda patent. After locating his lands he returned to his home and sent his adopted daughter, Sarah Wells, then only sixteen years old, with carpenters and his household goods, into the wilderness, under the escort of three friendly Indians. They were unmolested, and camped in their march on the Otter Kill. The site chosen for the new settlement was northeast of Goshen Village. The young girl showed both excellent judgment and ability in choosing the sites for the cabins and directing the carpenters in their work. The first houses were built in 1712. Six years later Mr. Bull chose land between the Otter Kill and the Walkill for a town which he named Hamptonburgh. He had already built substantial stone houses for Mr. Denne and others in New Wind-

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sor and the various hamlets in the county. He married Sarah Wells, and soon after, in 1727, commenced to build his own house, which is still standing. It is of stone, with thick walls, the interior beautifully finished with native woods carved and polished. The panelling and stair-rails are still admired for their fine workmanship. Mr. Bull was a staunch Churchman, and took the long journey to St. Andrew's Church frequently. His wife survived him many years, and lived to be one hundred and two years old.

Robert Killpatrick.

Robert Killpatrick had been for some time a missionary in Newfoundland of the Society for Propagating the Gospel. In 1701 the English settlements in Newfoundland had a winter population of about seven thousand inhabitants scattered over little villages, but in the summer, during the fishing season, over seventeen thousand found employment. The Rev. John Jackson, deploring the destitute condition of the people, had, previous to the formation of the Venerable Society, gone on a mission to the island with his wife and eight children. He suffered many hardships, and when the private subscription of fifty pounds a year ceased he was in actual distress until the Society, in April, 1703, appointed him one of their missionaries, for three years, with the yearly stipend of fifty pounds; but without any support from the people this meagre sum was insufficient, and the Bishop of London recalled him. Misfortune followed him, for he was shipwrecked and lost all his possessions; but when he finally reached England, the Society came to his aid, and Queen Anne presented him to a living. The Rev. Jacob Rice, who succeeded him at Newfoundland, was not taken into the Society's service, and it was not until 1726 that the Society gave to the Rev. Henry Jones, then at Bonavista, a small stipend. In 1729 the people at Trinity Bay petitioned for a minister and promised to build a church and secure a salary of thirty pounds a year. It was then that Robert Killpatrick was sent, but failing to find conditions as they had been represented, and unable to support himself and family upon the exiguous stipend offered by the Society, he accepted the offer of New Windsor. He arrived late in the year 1732, and found the settlement still in its formative stage and the people of a different type from those who lived on the shores of Trinity Bay. The two years spent by him on the Hudson were full of unhappy

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experiences, and it was with a sense of relief that he returned to the shores of Newfoundland, where nature might be bleaker, but the people more religiously disposed. In announcing his return to the Society, in 1734, he says that "the generality of the people were zealous and notwithstanding the great coldness of the winter attended the public worship." The Venerable Society received, in 1737, a letter from the people of the mission, thanking it for sending a missionary and requesting an increased allowance for Mr. Killpatrick, then in England. Commodore Temple West, in commendation of the request, wrote that Mr. Killpatrick was worthy, for he was, "in one word, the most comprehensive of all others, a good Christian." Mr. Killpatrick went back with a gratuity of ten pounds, to continue with the same fearless and honest-hearted devotion his work on the bay and at Old Pelican, thirty miles distant, where he had begun work in 1735 "with near two hundred hearers." He died August 19, 1741.

Samuel Johnson.

Samuel, a son of Samuel and Mary (Sage) Johnson, was born at Guilford, Connecticut, October 14, 1796. He was the great-grandson of Robert Johnson of Kingston-on-Hull, Yorkshire, England, who with his wife and four sons emigrated to New Haven in 1637. His grandfather, William Johnson, was a man of marked character and literary tastes, and was influential in the town and in the Congregational Church, which was then the only religious organization. He was a deacon, and held various town offices. By Deacon Johnson the boy was taught to read and memorize passages of Holy Scripture, the Lord's Prayer, and the Apostles' Creed. As a child he was delighted with his grandfather's library, examining the books with an intelligent curiosity. He was particularly interested in a Hebrew quotation in one of them, and upon asking its meaning was told that only learned people could read the language, which was that in which the Old Testament was written. From that time the desire to know Hebrew and become a learned man grew in the boy. He was educated under Jared Eliot in the school of the town. Upon the removal of Mr. Eliot to Killingworth, Samuel Johnson was sent to the Rev. Joseph Smith, pastor of the Church at Middletown Upper Houses (now Cromwell), who, while a sound divine and attentive to his work among the people, was not a teacher, and the boy returned home after six months of

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inefficient instruction. Under Mr. James, who had been educated in England, he was well prepared in Greek and Latin for the Collegiate School, then in its ninth year. It was located at Saybrook, and had as its tutor in the classics, Joseph Noyes, afterward pastor of the First Ecclesiastical Society of New Haven for forty-five years, and as tutor in mathematics, Phineas Fisk. Both were scholars imbued with the methods of the period and largely confined to traditional systems. The new philosophy and science that make the names of Newton, Leibnitz, and Descartes famous had not then been introduced in America. The "Medulla Theologiae" of Dr. William Ames and the treatises of Wollebius were the standards in theology and philosophy. Mr. Johnson graduated in 1714, and opened a school in Guilford. He carried pupils farther in classics and mathematics than any previous teachers had done. During the controversy in 1715 and 1716 over the permanent location of the Collegiate School, when some of the pupils, under the advice of the Rev. Thomas Buckingham and the Rev. Timothy Woodridge of Hartford, went to Wethersfield, where they were instructed by two tutors, students from the shore towns came to Mr. Johnson; and Mr. Andrew, the rector *pro tempore*, instructed the senior class at his home in Milford. In September, 1716, the General Assembly of Connecticut determined that the school should be fixed at New Haven. Mr. Johnson was elected tutor, and Samuel Smith, of the Wethersfield contingent, as his colleague. Mr. Smith refusing to serve, Mr. Johnson commenced instruction in New Haven with fifteen pupils. In 1718 Daniel Brown of West Haven was made tutor. He was the intimate friend and classmate of Mr. Johnson, and together they gave to the school a wide fame for thoroughness and efficiency.

Governor Elihu Yale soon after made the gifts which caused the institution to be named Yale College. In 1719 the Rev. Timothy Cutler, a graduate of Harvard College in 1701, and then pastor of the Church at Stratford, was made rector. Mr. Johnson resigned, and was ordained as pastor of the Church at West Haven. Here he showed great power as a clear and logical preacher. His prayers were listened to with both wonder and commendation, for they were free from the weary repetitions found in so many at that period. He was educating himself in theology by reading in the library of Yale College the books gathered in England by Jeremiah Dummer, agent of the colony. Among the eight hundred volumes were standard works of the Church of

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England, including Hooker, Potter, Wall, Burnett, Hoadley, Pearson, Taylor, Wake, and others. With six friends, Dr. Cutler, Daniel Brown, John Hart, the minister of East Guilford, Samuel Whittlesey of Wallingford, and James Wetmore of North Haven, he read and studied. These men were young, earnest, able, and were considered the future lights of the Standing Order. As they read the pages of Hooker and Potter, and others who treated of the constitution of the Christian Church, doubts which had been previously entertained of the validity of presbyterial succession grew stronger. Finally, the position of the Church of England seemed to them nearest to the Apostolic pattern.

Consultations were held, particularly by Mr. Johnson, with the Rev. George Pigot, the newly arrived minister of Christ Church, Stratford, the only parish of the Church of England in the colony, in the spring of 1722. He gladly counselled with them and recommended the works they should study. Mr. Pigot was so overjoyed that he announced their position to the Venerable Society in his letter of August 20, 1722, and made their conference with him a strong argument for sending a bishop to the colonies, as these ministers thought it a hardship to cross the water for ordination and were unable to meet the expense.

At last the friends laid their doubts before the trustees at their meeting the day after the commencement of the college in September, 1722. They addressed a dignified document to them, calling them "Our reverend fathers and brethren," in which they set forth their difficulties, that four of them were convinced of the invalidity of their ordination, and three had the gravest doubt concerning it. Mr. Whiting and Mr. Bulkley, both prominent ministers in the colony, gave also a modified assent to the statement. New England was convulsed. Conferences were held in Yale Library, presided over with great dignity and fairness by the governor, Gurdon Saltonstall, who had been the minister of New London. Dr. Cutler, Samuel Johnson, Daniel Brown, and James Wetmore were not shaken in their convictions; the other three, largely for the sake of peace, professed themselves content, and remained Congregational ministers. In a letter to the Rev. Cotton Mather of Boston, the Rev. Joseph Webb of Fairfield, Connecticut, voices the sentiment of his brethren when he says: "It is a very dark day with us; and we need pity, prayers and counsel." After the conferences were over, it became generally known that Samuel Smithson, an aged member of the Church, then living in Guilford, had given

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Mr. Johnson, when a very young man, a Book of Common Prayer. In his reading of it he gained an idea of liturgical worship, and committed many of the prayers to memory and used them in substance at West Haven. Final action was taken by the trustees on October 27, when the office of rector was declared vacant and Mr. Brown's resignation as tutor accepted.

On November 5, 1722, Dr. Cutler, Mr. Brown, and Mr. Johnson sailed for England. They were cordially received by bishops and clergy, and the officers of the Venerable Society. Samuel Johnson was made deacon in the church of St. Martin-in-the-Fields, London, Friday, March 22, 1722-23, and ordained priest in the same church, Sunday, March 31, 1723. The officiating Bishop was the Rt. Rev. Dr. Greene, Bishop of Norwich, as Dr. John Robinson, the Bishop of London, was then dangerously ill. With him were ordained Dr. Cutler and Mr. Brown. The death of Mr. Brown on Easter Even, April 13, from small-pox, saddened his friends and left a deep impression upon all who knew him. After visiting various parts of England, and receiving degrees from Oxford, Mr. Cutler that of doctor in divinity, and Mr. Johnson master of arts, they sailed for New England and reached Piscataqua, New Hampshire, September 22, 1723. Dr. Cutler took charge of the new church in Boston, named Christ Church, and Mr. Johnson, after visiting his relations, took charge in November of Christ Church, Stratford. His work as a parish priest, a church builder, and propagator of the Church of England in the colony was untiring. He knew the colony well, and maintained cordial relations with the college at New Haven, and thus found out the young men inclined to conform to the Church. His life was one of very great achievement for the Church. He was the trusted friend and adviser of the Propagation Society, and by his advice missions were established and clergymen sent. He kept up his studies in Hebrew and philosophy. He maintained a correspondence with the most intellectual clergymen and laymen in England and the colonies.

Dr. Johnson was greatly influenced by his intercourse with Dean Berkeley, who from 1729 to 1731 lived at Newport, Rhode Island. The dean was then expecting the transmittal of the funds promised by the Crown for his proposed American college. Mr. Johnson soon became acquainted with the dean's philosophy and largely adopted it, and found in the unselfish dignitary a congenial spirit. When,

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disappointed and weary with long waiting, George Berkeley finally left Whitehall, his serene retreat on Rhode Island, Mr. Johnson was among the friends who bade him good-by. It was due to the rector of Stratford that Yale College was given the American estate of Dean Berkeley, to be used for the promotion of excellence in classical knowledge. The Berkeley scholars of Yale have fully justified the dean's and Dr. Johnson's expectations.

Dr. Johnson's interest in the Church in Orange County was partly due to his correspondence with Dr. Colden. Both were men who were investigators, and both sought the truth in their theorizings and speculations. His commendation of the Rev. Hezekiah Watkins for the Church in that county was from personal knowledge. The work done by Dr. Johnson in teaching young men did not cease when he resigned his tutorship. Throughout his ministry he had at Stratford young men whom he instructed in theology, who did honour to his teaching. When finally the obstacles to the establishment of a college in New York had been overcome, it was to Stratford that the governors sent for a president. Previously he had declined the provostship of the College of Philadelphia. Dr. Johnson issued in the New York papers his "Advertisement to such Parents as have now (or expect to have) children prepared to be educated in the college of New York," in which he set forth the plan of the college, its moral, intellectual, and religious purposes. He commenced instruction July 1, 1754, in the large vestry room in the new school-house adjoining Trinity Church, and was successful in planning and carrying out his scheme of instruction and attracting students. The corner-stone of King's College was laid by the governor, Sir Charles Hardy, August 23, 1756, and on the completion of the building Dr. Johnson gathered round him competent tutors. He had been made an assistant minister of Trinity Church and preached constantly, usually at the afternoon service. He found time also to carry on a large correspondence and take the oversight of the Church in Connecticut. In 1763 he resigned the presidency of King's College and returned to Stratford, where he died on the Feast of the Epiphany, January 6, 1772, in the seventy-sixth year of his age. He has been styled most properly the Father of Episcopacy in Connecticut and the Nestor of the Colonial Church. Dr. Chandler thus describes his personal appearance:

"As to Dr. Johnson's person, he was rather tall, and, in the latter

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part of his life, considerably corpulent. There was something in his countenance that was pleasing and familiar, and that indicated the benevolence of his heart: and yet, at the same time, it was majestic, and commanded respect. He had a ruddiness of complexion, which was the effect of natural constitution, and was sometimes farther brightened by a peculiar briskness in the circulation of his spirits, brought on by the exercise of the benevolent affections." [*Beardsley's Life of Samuel Johnson*, p. 351.]

He married September 26, 1725, Mrs. Charity Nicoll, the daughter of Colonel Richard Floyd of Long Island, and the widow of Richard Nicoll. Two sons were born to them: William Samuel, a lawyer of great distinction, agent of the colony of Connecticut in England, a United States Senator from Connecticut, and president of Columbia College; the other, William, studied with his father, went to England for holy orders, and died of small-pox in London, June 20, 1756, three months after his ordination. Mrs. Johnson died June 1, 1758. Dr. Johnson married June 18, 1761, Mrs. Sarah Beach, the widow of his friend and parishioner, William Beach. She died of small-pox in February, 1763. Dr. Johnson's chief works are:

Controversial Letters and Tracts, 1733-37

System of Morality, 1746

Compendium of Logic, 1752

Elementa Philosophica, 1752

English Grammar, 1765

Catechism, 1765

Hebrew Grammar, 1767

His "Life," prepared in part from an autobiography commenced in 1765 and finished in 1770, was written by his friend and pupil, the Rev. Dr. Thomas Bradbury Chandler. It was published in 1805 by the Rev. John Henry Hobart: a second edition appeared in London in 1824. A complete "Life and Correspondence," by the Rev. Dr. Eben Edwards Beardsley, was published in 1874.

Hezekiah Watkins.

Hezekiah, a son of Joseph Watkins, was born at Stratford, Connecticut, and baptized April 3, 1709. He studied in his native town, and entered Yale College, from which he was graduated in 1737. He was licensed to preach by the Congregational Association of Connecticut.

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and served temporarily as minister in several towns. In May, 1741, he was stationed at New Fairfield. He appears to have declined any permanent settlement. In 1742 he declared for the Church of England, and was admitted by Dr. Johnson as a communicant in Christ Church, Stratford, on Christmas Day of that year. He sailed for England early in 1743, and was made deacon and ordained priest by the Bishop of London. He was licensed to officiate in the Plantations, and was appointed to the mission of New Windsor and Coldenham, with a stipend of fifty pounds a year. Mr. Watkins was among old friends and relations in Orange County, since some of his brothers had made homes there. He soon had the pleasure of seeing that the growth of the congregation required the building of a larger church than the log one in Wilemantown. He was very active in visiting the people, and travelled constantly over the rough roads, searching out families, giving them religious instruction, and baptizing their children. When the Newburgh glebe came into the possession of Churchmen, after 1750, Mr. Watkins commenced to hold services in the old Lutheran Church in that village. About 1753 a parsonage house was built for him on the west side of the King's Highway, now Liberty Street, north of Gidney Avenue. The congregations were large, and plans for a new church, for the exclusive use of the people of Newburgh, were considered. Mr. Watkins was equally careful to maintain services in New Windsor and the other stations in the mission. In 1756 his sympathy with the people on the frontiers of the county exposed to the constant attacks of hostile Indian bands, who were then acting in the interests of the French, with whom England was at war, caused him to send this communication to the "New York Gazette," published by James Parker and William Weyman:

Messrs. Parker and Weyman.

PLEASE to give the following a place in your next Gazette, and you will oblige your Friend and one who hath been your constant Reader for a long Time. W.

Observations on the circumstances and conduct of the People in the Counties of ULSTER and ORANGE, in the Province of NEW YORK.

The people in this Part of the Province are generally very poor, and have been greatly distressed by the Enemy Indians; scarce a week but the regiments have been alarmed, and called together, and sadly

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harassed in guarding and scouting on the Frontiers to the Westward, for several Months past. upon their own expence. The Condition of this Part of the Province is so distressing, that I am not able to express it in a sufficient Manner. The Indians are a very troublesome enemy; they understand the woods better than we, they have no particular Dwelling Place, but are at Home anywhere. On the other Hand the People in these Parts are Tillers of Land, and as they live scattered are exceedingly exposed to the Enemy and will not be safe while working in their Fields, as they are surrounded with Bushes. The Indians depend upon Hunting for their Living, and therefore are good Marksmen, and keep the best of Guns, especially those who go to war. Our People are not so good Marksmen, and have but very few which deserve the Name of a Gun; I believe One-half of the Militia in the above said Counties, have not Guns any ways near so good as the Law requires. I have seen some Instances sufficient to prove this; I remember at one Alarm at which I was present, when Part of a Regiment was detached, and one of the Captains, who had about 100 men in his Company, had Orders to detach 28 Men and send them to a Place then invaded by the Enemy; but when the Officers went to view their Guns, they could not find 28 sufficient for Service: However, the best of them were pressed. The Truth of the Matter is this, many of the People are so poor, that it is not in their Power to provide Guns for themselves, either with Money or Credit; and yet several of these are the best Men for the Defence of the Country. This is a Thing which I cannot but lament, at this distressing Time; and I think this demands the attention of our Legislature.

Another Thing which greatly conduces to our misfortune, is, the bad Discipline of the Militia; this is a Thing too general: I have known several Instances, when the officers have been levying them in the Time of an Alarm, that in the company of 100 Men, there has been 30 or 40 Guns fired off in the Presence of the Commanding Officers without their Leave and not the least Notice taken of it by any one Officer: -- And in their Return from Scouting, they have fired off their Guns when they approached the Border of the Frontiers by which the Country has been put into such a degree of Surprise that several Women have been almost ruined thereby, and the Country for 20 or 30 miles been called together, expecting the Indians at Hand. --

Another thing which increases our Distress, is, that in these our mis-

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erable Circumstances, we are not able to defend the Country, our Frontiers being so extensive, and so weak, and our weakness is daily increasing, by reason that our People are continually moving from the Frontiers, to Places more secure, even into different Provinces, leaving their Houses to the Spoil of the Enemy. Tho' repeated application has been made to the Guardians of our Country, yet we have been most cruelly neglected, to almost the Ruin of this Part of the Province; Part of which was a few Days ago laid in Ashes, and seven or eight People murdered by the Indians. And are our Guardians resolved not to allow us in this Distress, such publick Assistance as is necessary? If they are not above the Approach of their Countrymen and lost to all Compassion, we will beg Leave to bring some of the Men who are next murdered by the Indians, and lay the mangled Bodies at their Feet; hoping that, the dead Bodies of our Countrymen, with their gasping Wounds may move Compassion, and induce them to take into Consideration, the Distressing condition of his Majesty's good Subjects in this Part of the Province before it is too late.— — —

I know not why the Enemy Indians have been suffered to make so great a devastation on the Frontiers of our neighbouring Provinces, for such a length of Time, and to such a Degree; murdering the out-settlers and burning the Country for Four Hundred Miles in Length: But this is what no man in the Province can be ignorant of, viz, That sufficient warning has been given to us, to secure ourselves by providing Troops, and all the Necessaries for the Distruction of those barbarous Indians.

If it should be said that the Expence would have been great upon the Government; I must beg Leave to think that the Damage already done, caused by the Enemy to *Ulster* and *Orange* Counties would have been more than enough to have paid a Number of Troops sufficient to have put it out of the Power of those Enemies to hurt us, if reasonable care had been taken. And I must think that it would not take more than *Six Shillings* per Man, throughout the Province to provide for Troops enough to destroy those murdering Indians. And that Man who would suffer any of his Countrymen to be sacrificed by those barbarous Indians rather than give that deserves such a Character, which I do not care to mention.

The incidents cited by Hezekiah Watkins were not isolated. In the very same paper in which the letter of Mr. Watkins was published was a

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notice that "on Monday last a number of the River Indians inhabiting within the counties of Ulster and Orange, were brought down to this city under a proper guard of White men to protect them from the insults of the enraged populace." This was followed by a proclamation of the governor, Sir Charles Hardy, dated Fort George, March 8, 1756, in which he notices the action taken to protect the River Indians by issuing citations to the justices of peace in Orange and Ulster Counties, to have them come into the towns that they might not be surprised by their foes. There is detailed the murder of an Indian and his squaw by a band headed by Samuel Slaughter, at the house of Charles Stephenson at Wilemantown, Ulster County, and the killing and scalping the next morning of three Indian men, two squaws, and two children at a wigwam, or Indian settlement, a mile and a half away. A reward was offered for the apprehension of the murderer or murderers.

Mr. Watkins certainly appears to have had full justification for his statements. The General Assembly of the Province, however, thought otherwise. On the following day, "The House, being informed that there was published in the Paper called the *New York Gazette*, or the *Weekly Post Boy*, of Monday the fifteenth instant No 687, a piece entitled *Observations* . . . greatly reflecting on the conduct of the House, and the said Paper being produced and read; Ordered that James Parker and William Weyman, Publishers of the said Paper attend this House on Thursday next at 3 o'clock in the afternoon." [*Journal, General Assembly, Colony of New York, 1743 to 1765, vol. ii, p. 487.*] On Thursday the sergeant-at-arms reported he had served William Weyman, but that James Parker was out of town. On Friday, March 19, Mr. Weyman appeared before the Assembly and was asked, "How they came to insert the piece entitled *Observations* . . . which contained sundry indecent and unbecoming Expressions and absolute Falsities relating to the conduct of the House?" He replied, "That it was done by Mr. *Parker's* directions and that he was very sorry it had given offense to the House. Being then asked whether he knew who was the Author of the Original? answered that he did not certainly know. Being then asked how he came by it? Answered that it was delivered to some of their apprentices by two Boatmen, who told them it came from one Mr. *Watkins* of *Orange* County, and being asked whether they really took it to come from *Watkins*: answered that when they received it and read it they both judged it came from him, and being

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asked whether he had the original Piece by him? Answered Yes. And being desired to produce it delivered it to the House." Mr. Weyman was then ordered to withdraw. After deliberation the House resolved, "That 'Observations' . . . contains sundry insolent, false and malicious Expressions calculated to misrepresent the conduct of the Representatives of the People of this Colony. Resolved, That the author of the said Piece has attempted by false and malicious misrepresentations to irritate the People of this Colony against their Representatives in general Assembly, and is therefore guilty of a high Misdemeanor and a Contempt of the authority of the House." [*Ibid.*, p. 488.] James Parker and William Weyman were also adjudged guilty of a high misdemeanor and contempt, and ordered to be taken into custody by the sergeant-at-arms. On Tuesday, March 23, a petition from James Parker was laid before the House and read. In it he said that upon receipt of advice that he was under censure he came to this city and surrendered himself. "The Piece was sent them by the Rev. Mr. *Watkins* of *Newburgh* in the County of *Ulster*, as by sundry original Papers from the said *Watkins* to the Petitioner now ready to be produced to the honourable House may be made to appear; that when the Petitioner received the said Piece, he thought it contained sundry indecent Expressions and thereupon struck them out, but is sorry that he left sundry Matters, which, though they seemed not to him to be malignant at that Time appear now to be so, that he humbly confesses his Fault in printing the said Piece, that he had no design to give offense thereby, promises to be more circumspect for the future and humbly begs the Pardon of the Honourable House and therefore humbly praying (having long experienced the kindness of the honourable House) a Dismission from the custody in which he now is. Ordered That the Petition lie on the Table." [*Ibid.*] At the session of the General Assembly held on Tuesday, March 30, 1756, "a motion was made by Captain Richard in the words following. As James Parker, Printer, now in the Custody of the Sergeant at Arms for printing and publishing 'Observations' . . . did on the 23 Instant acknowledge his fault . . . I move that the House may now proceed to the Consideration of the said Petition." Upon consideration, "Ordered that James Parker and Wm. Weyman be discharged from custody of the Sergeant at Arms attending this House, paying the usual fees." [*Ibid.*, p. 489.] This, however, was not the end of the matter. Mr. *Watkins* was kept in suspense through the

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summer. Even powerful friends like Dr. Colden and Dr. Henry Barclay, though able to prevent any immediate action, were unable to appease the wounded vanity of the House. At the session of the Assembly held Friday, October 15, 1756, this motion was made by Captain Walton: "In the last session James Parker and Wm. Weyman were taken into custody for publishing *Observations* . . . and did then charge one *Hezekiah Watkins*, a Clergyman of *Newburgh*, in Ulster County, with being the author of the said Piece, but the House being then nigh rising no notice was then taken of the said *Watkins*. I therefore now move that the said Mr. *Watkins* be now ordered to attend this House on *Friday* the 22^d Instant." [*Ibid.*, p. 509.]

The sergeant-at-arms was ordered to serve this notice on Mr. Watkins. Upon Friday, October 22, the General Assembly summoned the sergeant-at-arms and inquired, "what he had done in respect to summoning the Reverend Mr. Watkins?" He answered, "that one of his messengers had served Mr. *Watkins* with the order of the House, of the fifteenth Instant, and that he was attending at the door accordingly." "The said Mr. *Watkins*, being then called in, he was then told by Mr. Speaker that *Parker* and *Weyman*, publishers of the Paper called the *New York Gazette*, or, *Weekly Post Boy* had charged him with being the author of the Piece published in the said Paper on Monday the 15th of March last entitled *Observations* . . . and in support of the said *Charge* had produced the original Piece, which they both declared was in his Hand writing, with which they said they were well acquainted. And the original Piece being then produced and shown to him, and being asked whether he was the Author of it? Acknowledged that he was. And being asked what induced him to write and publish such a Piece? Answered, that observing the Distress of the people in that part of the Country, his Zeal for their relief had carried him too far, and that he had no design to offend this House in what he had wrote, and being then directed to withdraw, --- Resolved that the Rev. M^r. *Hezekiah Watkins* in writing and publishing the piece inserted in the *New York Gazette* or *Weekly Post Boy* entitled *Observations* . . . which contains sundry indecent Expressions bearing on the Conduct of this House is guilty of a high Misdemeanor and a Contempt of the Authority of this House. Ordered that the said Mr. Watkins be taken into the custody of the Sergeant at Arms attending the House." [*Journal*, vol. ii, p. 510.] On Saturday, October 23,

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“A petition of *Hezekiah Watkins*, Missionary of *Newburgh* in the County of *Ulster*, now in the custody of the Serjeant at Arms attending this House, was presented to the House and read, setting forth that the petitioner did in March last send to Messieurs *Parker* and *Weyman*, Printers of the *New York Gazette* or, *Weekly Post Boy* a piece entitled *Observations . . .* which though it contained some Things which reflected on the conduct of the honourable House, did not proceed from any disregard to them; that the Motives inducing him thereto, were the distressed Circumstances of the People in those parts of the Country, and his giving too much attention to common Reports; for which he humbly asks Pardon of the honourable House, and promises to be more circumspect for the future. And therefore humbly praying, that he may be discharged out of the Custody. Ordered that the said *Hezekiah Watkins* be brought to the Bar of this House in order to his being discharged out of the Custody. And then the said *Hezekiah Watkins* was accordingly brought to the Bar of the House; where he received a Reprimand from Mr. Speaker, and was ordered to be discharged out of Custody, paying Fees.” [*Journal*, vol. ii, pp. 510, 511.]

This is the only time when Mr. Watkins was prominently before the people of the province. He kept quietly at work after this unhappy episode, and found in the hills and valleys of Orange County, and in the good work he was doing there, solace for the indignity he had suffered. In the following year he reported to the Venerable Society that since his last report in 1756 he had baptized sixty-three white and two black children and two adults. The number of communicants was then eighty-two. The unwearied diligence he had displayed for twenty years had injured his health, and in 1763 he sought from the Venerable Society permission to remove to a warmer climate with less exacting work. He wrote that his mission was larger in extent than any other in the colonies, that he travelled over three thousand miles every year, that the total number of persons he had baptized was more than seven hundred and fifty, and he needed rest in his declining years. The Rev. Dr. Barclay of Trinity Church, New York, commended Mr. Watkins in several of his letters, speaking of him as “a very good man whose mission is more laborious than any in the Province or even in all the colonies.” It was accordingly planned for him to take a voyage to Bermuda, with the possibility of being placed in

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charge of a parish there. Traditionally, he is believed to have sailed for the West Indies in March, 1765, and to have died April 10, soon after his arrival, and that his body was sent home to Ulster County in a cask of spirits. It is known that he made his will on March 22, 1765, and was then at his home in Newburgh. In it he speaks of "being weak in body but sound in mind." He styles himself "Hezekiah Watkins of the Parish of New Windsor, Ulster County, minister of the Gospel of the Church of England as by law established." He bequeaths his "best bed and furniture to my cousin, Tabitha Tuthill, on condition that she pay to my cousins Eunice Reeve and Bridget Goldsmith, the sum of two pounds and ten shillings." He leaves to his nephew, Edward Wooster, "all my apparell." All of the remainder of his estate, both real and personal, was given "to my nephews Joseph Samuel, Ephraim, Hezekiah Watkins." Mr. Watkins was buried in the church-yard surrounding St. David's Church on the Otter Kill. Over his grave a plain slab was placed, with this inscription:

"Sacred to the memory of Rev. Hezekiah Watkins, who departed this life on the 10th day of April, 1765, aged 57."

Upon the walls of St. George's Church, Newburgh, is this tablet:

"In memory of Rev. Hezekiah Watkins, Yale, 1737; ordained 1744 in England, sent here by Ven. Soc. P. G. in F. P., formed the parishes of S. David's, S. Andrew's and S. George's; resident minister at Newburgh from 1752 until his death, April 10, 1765. Aet. 57. Also Rev. John Sayer minister of this parish, 1768 to 1775. He procured its incorporation by royal charter, July 30, 1770." [*Historical Society, Newburgh Bay and the Highlands*, p. 42.]

The character of Mr. Watkins as gathered from contemporary notices is that of a conscientious, humble-minded man, who was gifted with the qualities of sincerity and endurance, and who was a pleasant companion and sincere friend. His only publication was "Observations."

Alexander Colden.

Alexander, the eldest son of Dr. Cadwallader and Alice (Christy) Colden, was born at Philadelphia, August 13, 1719. He became assistant to his father as surveyor and in the superintendence of his farm. He opened a store in Coldenham about 1736. He was made ranger for Ulster County in 1737. In 1743 he removed to Newburgh, where

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he was a merchant, conducted a freighting business from the wharf known as Denton's Landing, built a grist-mill, and was very influential in attracting families of high character to Newburgh. It was through him that the Fowlers, Dennisons, Merritts, Dentons, Albertsons, and others made their homes there. He was anxious that the Church should be firmly established in the town, and aided the enterprise with advice and money. In 1751 he was made joint surveyor-general. In 1762 he succeeded Governor Colden as surveyor-general. It was about this time that he removed to New York City, where he engaged in large and successful mercantile ventures. He was a vestryman of Trinity Church, New York City, from 1761 to 1774. He married Elizabeth, a daughter of Richard Nicolls of New York City. They had seven children. He died December 12, 1774.

Richard Albertson.

Richard Albertson belonged to an old Holland family which had settled on Long Island early in the eighteenth century. He came to Newburgh about 1740. From the first he was a liberal supporter of the parish of New Windsor. In 1749 he was made a trustee of the Newburgh glebe. In 1752 he was sheriff of Ulster County. He left two sons, Joseph and Richard. For many years Joseph kept the most noted tavern in the town. A great-grandson of the second Richard, Washington Albertson, was living in Newburgh in 1875.

John Sayre.

John Sayre is said to have been a native of Scotland. He appears to have come to America as a young man, and received his education, in part, in this country. His brother James was a graduate of the College of Philadelphia. He was licensed to officiate in the Plantations by the Bishop of London, September 29, 1768. He was appointed to the Orange County mission left vacant by the death of Mr. Watkins. As a result of his work, the new Church of St. Andrew was built in the hamlet known as St. Andrew's. The subscriptions were obtained from members of the congregation and generous friends in the city of New York. The Church of St. David was built in 1776 upon the north side of the highway leading from Newburgh to Goshen, and within seven and a half miles of that village, near where the road crosses the Otter Kill. The church lot contains six or seven acres.

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The building was never fully finished, but it was filled with worshippers until 1802, when it blew down. In 1769 application was made to Governor Colden by the rector and vestry for charters of incorporation for the three parishes, St. George's, Newburgh, in the precinct of Newburgh; St. David's, Cornwall, Orange County; and St. Andrew's, Walkill. It is signed by John Sayre, rector; Robert Carshadan, Andrew Graham, wardens; and Josiah Gilbert, Charles Maber, Cadwallader Colden, Jr., Samuel Fowler, Joseph Watkins, vestrymen. For some reason, although reported favourably by the council, the charters were not issued, or never used, for a second petition was sent April 16, 1770, which was promptly approved, and the charters, bearing the date of July 30, 1770, were sent to the three parishes. In the precinct of Newburgh a further effort was made to build a church, as that on the glebe was old and out of repair. Mr. Sayre was strongly inclined to insist upon New Windsor as the proper place, but the people of Newburgh objected, and urged that the glebe which was in Newburgh could then be diverted to the use of New Windsor. At a meeting of the vestry of St. George's held April 13, 1773, it was resolved that two subscription papers should be circulated, one for building the church in Newburgh, the other for building it to the southward of Chambers's Creek, out of the jurisdiction of the trustees of the parish of Newburgh. On May 1, 1773, the subscription papers were presented to the vestry. The Newburgh subscription amounted to two hundred pounds, ten shillings, and six pence, that of New Windsor to two hundred and twenty-two pounds and eight shillings. In accordance with the agreement a committee was appointed to choose a proper site. At a meeting of the congregation August 3, 1773, another committee was chosen, as the first committee had done nothing. It was composed of the vestry, with the addition of Colonel Thomas Ellison and Nathaniel Liscomb. The place chosen did not meet the wishes of the Newburgh congregation; many meetings were held, but without bringing any favourable action. After a meeting held in December, Mr. Sayre sent this letter to his friend and supporter, Colonel Ellison:

Bellefont, Dec., 18th, 1773.

DEAR SIR:

It was so late before our meeting broke up last evening, that I had not time to call at your house, and let you know the result of it. There

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were ten of the upper people present at the meeting. I read the Society's letter to them, and explained to them the meaning of it, at which they seemed much rejoiced; but when I read to them the rough draught of the memorial, which I drew up at your house, they objected to that part of it, which mentions the resolution of the Vestry to build the church at the place pitched upon by their committee, and declared that they consented to it merely to oblige you and the people below, but that they did it against their own private opinion. I told them that this was altogether trifling and that it was impossible for me to do business with people who will solemnly declare one thing under their hands, in an official way, and when it comes to be executed, will declare another. They replied that when they did consent to build the church near New Windsor, they had no hopes of any alteration in the charter, and that if they had had the most distant thought of it, they would never have given their assent to it, or to anything which would have tended to fix the Glebe at Newburgh, to a church in New Windsor. They talked much of the difficulty of getting to the church at that place, and insinuated that if the charter was altered, they would be able, both to build a church and raise the support for Newburgh. I remonstrated to them, the ancient claim which New Windsor had, and that they moved for the Glebe before the Newburgh people took any step at all in it, and that the mission was not only opened there, but that they had all the Burthen with the two first missionaries, and that even yet the Society presumed that to be the capital of it. They could not deny these facts, but would hearken to no reason; nor to anything, which was said unless it was in their favour. They urged their fear of the people of Newburgh, if they should consent to such a step, and that it would be unsafe for them to ride the roads, for fear of assasination—and upon the whole declared that they would not sign the memorial, and that they would sign more for the church and support of the ministry in proportion to their estates, than Col. Ellison to his—that they ought not to be despised, because they were not rich; and a great deal more to that purpose.

On the whole I found most of them fastidiously bent to oppose the memorial, and therefore to finish the affair I put it to vote, when they all opposed it except Leonard Smith and Arthur Smith, who were for it.

From the account I have given you, you may easily see, that I am

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in a very delicate situation with respect to this matter. If I present the memorial to the Governor as it is, they will not only oppose, and so draw us into a very disagreeable controversy, but they will do what they can to cast an odium on my character, besides rendering the design abortive. If I drop and do nothing in it, I can neither answer to the Society, nor to my own conscience, for neglecting what appears to be a favourable opportunity of rectifying an error, which hath had a malevolent influence in the affairs of the Church. I shall be much obliged to you, if you will think upon this matter deliberately, that I may have your mature advice upon it, when I shall have the pleasure of seeing you, which shall be as soon as possible after my return from Warwick. I place more reliance upon your opinion and advice in this matter than of those of any other gentleman in the congregation, and therefore have written and send this that you may have time to weigh every particular in it, before I see you.

I must beg the favour of you to send the enclosed by the sloop to your good son at N: York, and to present my compliments to your good family.

I am Dear Sir with great respect,

Your much obliged and humble Servant,

JOHN SAYER.

To COL. ELLISON, New Windsor.

The church was not built, the people worshipping as before in the old Lutheran Church. This controversy was probably one of the reasons why Mr. Sayre accepted the charge of Trinity Church, Fairfield, Connecticut, vacant by the death of the Rev. Joseph Lamson. He entered upon his new duties in the latter part of 1774.

Although services had been held intermittently at Fairfield from 1707 by the Rev. George Muirson, the Rev. Evan Evans, the Rev. John Sharpe, and others on their way to Stratford, and while the town was the home of Dr. James Laborie, a minister of the French Reformed Church, a physician of skill, who was a sincere conformist to the Church of England, and read the services regularly, there was no parochial organization until 1725. This was effected under the guidance of the Rev. Samuel Johnson of Stratford. The first church, a small one of wood, was built on Mill Plain. The Rev. Henry Caner, considered the best preacher in the colony, was made rector in 1727.

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A new church soon became necessary, and was erected near the centre of the village, "on the highway near the old Fields Gate." In 1747, upon the removal of Mr. Caner to Boston as rector of King's Chapel, the Rev. Joseph Lamson succeeded him. Mr. Sayre at once acquired the cordial regard of the people. He is said by the Rev. Philo Shelton to have been "a man of superior abilities, a great preacher, rather inclining to Calvinistic principles, but a high tory." The five years spent by him in Connecticut were those in which the flame of indignation against the British government was consuming all opposition. Those who would not applaud and approve the Declaration of Independence, and take up arms for the united colonies, were treated with scant courtesy. Mr. Sayre's work was consequently rendered more difficult. Yet, while under suspicion, he was circumspect and did not openly aid the loyalist cause, and the parish was prosperous and united. Notwithstanding this, early in the Revolution he was banished to New Britain for seven months, and upon his return he was confined within the limits of his parish.

Other clergymen in the colony were treated in the same rough manner. The Rev. Ebenezer Kneeland of Stratford died April 17, 1777, while a prisoner in his own house. As communication with England was almost entirely suspended, the missionaries did not receive their scanty salaries, and this added to their distress. Unprovoked insults were heaped upon Churchmen for their allegiance to Church and Crown. The new church at North Fairfield had its windows broken, "and was subject to the most beastly defilements." Out of prudence Mr. Sayre did not use the prayers for the King. In a letter to the Society written in 1779 he says:

"We did not use any part of the Liturgy lately, for I could not make it agreeable; either to my inclination or conscience, to mutilate it, especially in so material a point as that is wherein our duties as subjects are recognized. We met at the usual hours every Sunday, read parts of the Old and New Testaments, and some Psalms. All these were selected in such a manner as to convey such instructions and sentiments as were suited to our situation. We sang Psalms with the same view. On Sunday mornings I read the Homilies in their course, and on the afternoons I expounded either parts of the Catechism, or some such passages of Holy Scripture as seemed adapted to our case in particular, or to the public calamities in general. By

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this method we enjoyed one of the two general designs of public religious meetings, I mean public instruction; the other, to wit, public worship, it is easy to believe was inadmissible in our circumstances without taking such liberties with the service as I confess I should blame even a superior in the Church for assuming. Resolved to adhere to these principles and public professions, which, upon every mature deliberation and clear conviction, I had adopted and made, I yielded not a tittle to those who opposed them." [*Beardsley's History of the Church in Connecticut, vol. i, p. 325.*]

After General Tryon had committed the blunder of destroying Fairfield, Mr. Sayre wrote to the Society from Long Island, November 8, 1779:

"On the 7th day of July last, Major General Tryon landed at Fairfield with a body of His Majesty's troops, and took possession of the town and its environs, the greater part of the inhabitants having tackled their teams and removed what they could on his approach. This cut off all hope from the few Loyalists of saving any part of their effects if the town should be burnt, every carriage being taken away. The General was so kind, however, as to order me a guard to protect my house and some others in its vicinity, when he had resolved to commit the rest of the town to the flames; for, as I had already hinted, I had determined to remain at home. But the ungovernable flames soon extended to them all, and in a few minutes left me, with a family consisting of my wife and eight children, destitute of food, home, and raiment. Thus reduced, I could not think of remaining in a place where it would have been impossible to have clothed and refurnished my family. Therefore, availing myself of the protection offered by the present opportunity, I retired with them within the King's lines. As it was impossible (from the want of carriages) to save anything out of the house, the valuable little library given by the Society was burnt, together with my own; and the plate belonging to Trinity Church at Fairfield was lost, as well as that of my family, and that handsome church itself was entirely consumed." [*Beardsley's History of the Church in Connecticut, vol. i, p. 326.*]

After this great misfortune, Mr. Sayre with his family joined other refugees in the city of New York, and took his turn in officiating for them in the old City Hall on Wall Street. From time to time the Venerable Society sent to the clergy the arrears of the salaries by

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vessels of the British fleet. They were subject, however, to many hardships, as all provisions and house rent commanded exorbitant prices. At the close of the Revolution, in 1783, meetings were held by the loyalists in New York City to consider the proposal made by Sir Guy Carleton, the British commander-in-chief, to provide homes for them in New Brunswick or Nova Scotia. After due deliberation these conditions were formulated by Sir Guy in consultation with the Rev. Dr. Samuel Seabury, afterward Bishop of Connecticut, and Colonel Benjamin Thompson, afterward the distinguished scientist, Count Rumford, as a committee of the loyalists.

“1st. They be provided with proper vessels to carry them, their horses and cattle, as near as possible to the place appointed for the settlers in Nova Scotia.

“2nd. That, beside provision for the voyage, one year’s provision be also allowed, or money to enable them to purchase.

“3rd. That allowance of warm clothing be made, in proportion to the wants of each family.

“4th. That an allowance of medicine be granted.

“5th. That pairs of mill-stones, necessary iron work for grist mills, and other necessary articles for saw mills, be granted.

“6th. That a quantity of nails, spikes, hoes, axes, spades, shovels, plough irons, and such other farming utensils as shall appear necessary, be provided for them; and also a proportion of window glass.

“7th. That tracts of land, free from disputed titles, and conveniently situated, be granted, surveyed and divided at public cost, as shall afford from three hundred to six hundred acres of land to each family.

“8th. That over and above, two thousand acres in every Township be allowed for the support of a Clergyman, and one thousand acres for the support of a School, and these lands be unalienable forever.

“9th. That a sufficient number of good muskets and cannon be allowed, with proper quantity of powder and ball for their use, to enable them to defend themselves against any hostile invasion.”

The preparations for their departure were effected by Colonel Thompson, Lieutenant-Colonel Edward Winslow, Major Joshua Upham, the Rev. Dr. Samuel Seabury, the Rev. John Sayre, Amos Botsford, and James Peters. The first vessels bearing the refugees sailed in

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April, 1783, with three thousand men, women, and children. They endured much suffering and privation until they found permanent locations. Other vessels were despatched during the summer and early fall. In December, 1783, the population of the two towns, Parr Town and Carleton, near the mouth of the St. John River, was more than ten thousand. Mr. Sayre was one of the first clergymen to arrive, and he immediately selected as his field of labour the St. John River. He regarded his work there as temporary, for he intended to settle at Fort Howe. In a letter to the Society he says he was there "merely on account of a multitude of his fellow sufferers, the management of whose concerns he freely undertook, without any compensation, having found them unsettled, and many of them unsheltered, and on the brink of despair, on account of the delays in allotting their lands to them." In the winter of 1783-84 he lived at Maugerville, on the St. John River, twelve miles southeast of the present city of Fredericton. He wrote to the Society that he "officiated in the meeting house of the Congregationalists, with their approbation, to a very numerous congregation, consisting partly of refugees and partly of old settlers, who were in general Independents on the plan of the New England." Mr. Sayre continued in this town until his death, August 5, 1784, in his forty-eighth year. His daughter Esther married Christopher Robinson, who settled in Upper Canada as deputy surveyor-general of crown lands. Their son was Sir Beverly Robinson, chief justice of Ontario, and their grandson, the Hon. John Beverly Robinson, was lieutenant-governor of the Province of Ontario in 1883.

Peter Dubois.

In 1677 Louis, a son of Jacques and Pieromie (Bentijn) Dubois, came from Holland, with certain relations and friends, to Ulster County and purchased a large quantity of land from the Indians, upon which was afterward founded the town of New Paltz. They were Walloons, who had fled from persecution in France for their religious principles, and sought a temporary home in Holland. They were cordially welcomed, and soon had a flourishing settlement. Members of the Dubois family settled in Dutchess and Orange Counties early in the eighteenth century. Nathaniel, a grandson of Louis Dubois, the patentee of New Paltz, settled on the Rip Van Dam patent in the present town of Salisbury. While the family was of Huguenot origin, some

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members of it conformed to the Church of England. Among them was Peter Dubois, probably also a grandson of the first Louis. No particulars concerning him can be ascertained from extant documents or county histories beyond the fact that his name is found on the records as a citizen of the town of Montgomery from 1768 to 1778.

Richard Bradley.

Richard Bradley was by birth an Englishman. On March 11, 1722, he was appointed attorney-general of the Province of New York in the room of James Alexander. The duties were both those of the prosecuting officer and representative of the province in all legal matters, and the preparation of letters patent for corporations, grants of land, and other transfers involving the provincial government, for which the fees were very large. The attorney-general was appointed by the governor until 1702, after which date he was commissioned by the Crown and held office during its pleasure. Mr. Bradley was a zealous officer and carefully guarded the dignity and rights of the Crown. In November, 1729, he wrote to the Lords of Trade and Plantations, warning them "that most of the open steps which a dependent Province can take to render themselves independent at their pleasure are taken by the Assembly of New York." He gave as an instance: "They have at last carried their point that the salaries of all officers of the Crown should be such as they are pleased to vote them." His own salary had been reduced, as well as that of others, from one hundred and fifty pounds to one hundred pounds. He dwelt upon this topic in other letters, and in one of them made the suggestion: "Would it not be advisable that a commissioner of the Crown sit with the Assembly and that the officers of the Crown be rendered independent?" The most famous cause with which the name of Mr. Bradley is connected was the trial in April, 1735, of John Peter Zenger for libel, which has already been alluded to in the annotation on William Chambers, page 520. Mr. Bradley continued in office until August 29, 1751, when he was succeeded by William Smith. On March 17, 1743, eight hundred acres of land in the Walkill Valley, Orange County, was patented to him, out of which he made the donation to St. Andrew's parish. He does not appear to have been a resident of the county.

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Cadwallader Colden, Jr.

Cadwallader, a son of Cadwallader and Alice (Christy) Colden, was born in New York City, May 20, 1722. When quite young he entered the country store of Colonel Thomas Ellison, near his family home at Coldenham. He developed a liking for trading, and was taken in as partner by his employer. In 1747, when the troops gathered to proceed against Canada, he was commissioned a commissary of musters in New York and neighbouring provinces. He was also a deputy surveyor under his father. When his father removed to Flushing he remained upon the home farm. During the Revolution he came under suspicion, as he was unwilling to take the oath of allegiance to the State of New York, and he was arrested in June, 1776, but was released at the intercession of his son Cadwallader, who is described in the records of the committee of safety for Orange and Ulster Counties, as "a decent young man." November 25 he was again arrested, and charged with disaffection against the government "of the free and independent state of New York." He was ordered to be sent to Boston, but was allowed to remain at Fishkill without parole until January, 1777, on his promise to appear whenever summoned by the committee. His refusal to take the oath was based upon his contention that the oath he had already taken to be faithful to the laws and Crown of England honestly precluded any other oath. In March, 1777, he appeared before the committee at Fishkill in response to a petition he had sent to the Provincial Congress that he might benefit under the order for discharging suspected persons. As he still declined taking the required oath, he was given the choice of a pass to New York City for himself and his family, or confinement in Kingston jail. He refused the pass, and notwithstanding that no overt act on his part was alleged, he was cast into the Kingston jail. Of the loyalists in this filthy jail we are told, in the second volume of Fisher's "Struggle for American Independence," page 135:

"These prisoners were kept in such a state of crowding and filth, that the stench rose up into the room of the convention; and a curious resolution was passed on motion of Gouverneur Morris, describing the 'nauseous and disagreeable effluvia' in which the members were compelled to sit, and allowing them to smoke 'for the preservation of their health.'

"A shocking condition of dirt and disease was, however, common

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to all prisons at that time; for the cleanliness and order of modern prisons, started by the Quakers, had not gathered much headway. The crowding of the jail at Kingston at last became so intolerable to the convention, in spite of the smoking privilege, that many of the loyalists were removed and confined in the prison ships at Esopus on the Hudson."

Cadwallader Colden was one of those so transferred, but while the conditions were not as disgustingly filthy, there was lack of food and of the necessities of life, and the prisoners would have starved had not friends supplied them with food and clothing. On October 21, 1777, he was summoned before the committee at Marbletown, Ulster County, for further examination, but as he still declined to take the oath, he was ordered to be confined in the house of Jacob Hardenberg, at Hurley, a little village on the Hardenberg patent northwest of Kingston. November 5, 1777, he was ordered to be removed to Nine Partners, and paroled in the custody of some friend of America. While at Hurley Mr. Colden sent a letter to the committee, in which he noted that he was imprisoned upon no specific charge, that he had never committed any act of hostility; and propounded the argument, that while he was confined, his farm remained untilled, but that free to work, his labour would benefit the state, while by his confinement it gained nothing. This mercenary view of the matter prevailed, and the committee allowed him to return home, and he was not again molested. After the death of his younger brother, David, in England, in July, 1784, he received the widow and her four children in his home and cared for them for many years. David Colden had inherited his father's estate of Spring Hill, Flushing. He studied medicine, but did not practise, as he had his father's love of science, and spent his time largely in observations and experiments, and acting as his father's secretary. He was treated very harshly by the committee of safety, and his property was included in the act of attainder against all sympathizers with Great Britain. It was while he was in England, seeking compensation for his losses, that he died suddenly. He married Ann, a daughter of John Willet of Flushing. His eldest son, Cadwallader David, married Maria, a daughter of the Rt. Rev. Dr. Samuel and Maria (Bousfield) Provoost. He became a distinguished lawyer, and served one term as mayor of New York City. Notwithstanding all the sufferings he had endured, which would have embittered an ordinary

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man, Cadwallader Colden was always interested in the affairs of the town and country, and was a wise and impartial counsellor of his fellow-townsmen. He was a vestryman and warden of St. Andrew's Church, and particularly generous in his gifts. He died at Coldenham, February 16, 1797, in his seventy-fifth year. He married Elizabeth, a daughter of Colonel Thomas Ellison, and had several children.

Andrew Graham.

The Graham family of Orange County is of Scotch origin, and probably nearly related to that of James Graham of New York and Westchester, who was a merchant in New York City as early as 1678. To him were patented large tracts of land in Ulster County, Staten Island, and New Jersey. He succeeded Mr. Budyard as attorney-general of the province December 10, 1685, and was appointed to the governor's council October 8, 1687. When in Boston he shared the hard fortune of Governor Andros, and was imprisoned in the Castle. In 1691 he was made speaker of the General Assembly, and in the same year resumed his duties as attorney-general. He was again a member of the council in 1699. He died January 21, 1701, at his country seat at Westchester. The Grahams who settled in Orange County were substantial and liberal Churchmen. Andrew Graham was a vestryman of St. Andrew's in 1790, and subsequently warden. In that year James G. Graham was a warden of the parish.

Justus Banks.

The Editor is indebted to the present rector of Walden, the Rev. Thomas Gilbert Losee, for the following particulars in regard to Justus Banks:

Justus Banks was elected to serve on the vestry April 17, 1775. The Revolution came on, and no meeting was held until 1784. He was elected again in 1785, and served until 1792. He was elected warden in 1798 and 1799. In the old church-yard of St. Andrew's there are five headstones, with these inscriptions:

IN MEMORY OF
JUSTUS BANKS ESQ.
WHO WAS BORN JANUARY 22ND 1743
AND DIED SEPT 12TH 1800.

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IN MEMORY OF
ZERUIAH BANKS
WHO WAS BORN DEC 29TH 1769
AND DIED MARCH 23RD 1793
A PURER MIND NEER DWELT IN HUMAN FORM.

IN MEMORY OF
SARAH BANKS
WHO WAS BORN AUG 24TH 1719
AND DIED SEPT 22ND 1780
OH THAT THEY WERE WISE THAT THEY UNDERSTOOD THIS
THAT MEN WOULD CONSIDER THEIR LATTER END.

DIED
CATHERIN BANKS
IN THE 74TH YEAR OF HER AGE.

IN MEMORY OF
JOHN BANKS ESQ.,
WHO WAS BORN
MAY 21ST 1773
AND DIED MAY 16TH
1805

Levi Hasbrouck of Ogdensburg, New York, a great-grandson of Justus Banks, has also furnished the following particulars:

Justus Banks was born at Norwalk, Connecticut. He married Zeruiah Cooper in March, 1768, who died within two years. His second wife was Catherine Graham, whom he married in June, 1772.

By his first wife he had one daughter, Zeruiah, who died, unmarried, March, 1793.

By his second wife he had the following children:

JOHN, born May, 1773; married Miss Susan Colden, September, 1801; died May, 1805.

ELIZABETH, born June, 1775; married Levi P. Graham, September, 1796.

CATHERINE, born September, 1777; married Louis Hasbrouck, December, 1802.

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SARAH, born March, 1780; married Captain J. B. Lasher, August, 1807, and later Colonel Samuel Young.

GEORGE GRAHAM, born August, 1782; died January 31, 1813.

St. Andrew's Church, Walden.

Upon the resignation of Mr. Van Horne in 1805 the vestry requested Dr. Macklin, who was a native of the county and resident in the town of Montgomery, to read the services until a rector could be secured. In this way Dr. Macklin was able to keep a large congregation together. He was seconded in his efforts by the vestry, which then included Andrew Graham and Peter Galatin as wardens, William Erwin, Alexander Colden, Benjamin Thorne, Nicholas Bogart, Jacob Smith, and John Galatin, as vestrymen. In 1810 the Rev. William Powell was elected rector. He was a son of John Powell, and was born in Dublin, Ireland, in 1788. He was a graduate of Trinity College, Dublin, and came to the United States when twenty years old. His uncle, Mr. Adamson, a merchant of the city of New York, took him under his care. Mr. Powell studied theology with the Rev. Dr. Edmund D. Barry, and was made deacon by the Rt. Rev. Dr. Moore, April 4, 1810. He was ordained priest by the Rt. Rev. Dr. John Henry Hobart, in St. Andrew's Church, Coldenham, Tuesday, June 29, 1813. In 1810 Mr. Powell gave one-third of his time to St. George's Church, Newburgh. Like other clergymen, he supplemented his small salary by conducting a school. In 1816 he resigned, and in May succeeded the Rev. Elias Cooper at Yonkers. Leaving there in 1819, he opened a school in Bloomingdale, New York, which he afterward removed to West Farms and other places in Westchester County. On July 12, 1829, he was chosen assistant to the Rev. Dr. Isaac Wilkins, rector of St. Peter's Church, Westchester, and was made rector, April 27, 1830, two months after Mr. Wilkins's death. He remained in office until his death, April 29, 1849, in the sixty-first year of his age. In 1818 the Rev. Samuel Phinney accepted the rectorship of St. Andrew's. He was born at Canterbury, Connecticut, July 21, 1786. He graduated from Brown University, Providence, Rhode Island, in 1810. After teaching in various places he was made principal of the Plainfield Academy, Plainfield, Connecticut, in 1813. He resigned in 1815, studied theology, and was made deacon by the Rt. Rev. Dr. William White of Pennsylvania, February 25, 1816. He took charge of the

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work of the Church in Wilkes-Barre, and also in Bradford and Susquehanna Counties. In 1817 he was ordained priest. He was successful and highly esteemed in that position. Mr. Phinney's tenure of office at St. Andrew's was short, for the vestry felt the pressure of the hard times which succeeded the War of 1812, and in 1821 reduced the salary of the rector from four hundred dollars to three hundred. He removed to Ithaca, New York, and took charge of an academy there. In 1832 he founded the Orange County Institute at Newburgh, and remained in charge as principal until his death, April 19, 1855. Mr. Phinney was a mathematical and classical scholar of rare excellence. He aided his brethren of the clergy as he had opportunity. The vacancy of St. Andrew's was filled by the choice of the Rev. James P. Cotter in 1822, who later had been made deacon by the Rt. Rev. Dr. Hobart, June 25, 1820. For some reasons that cannot be ascertained, Mr. Cotter renounced the ministry, and was deposed previous to May 20, 1823.

In 1826 the Rev. Joshua L. Harrison, who had been made deacon by Bishop Hobart, December 23, 1825, took charge of the parish. He endeared himself to the people, but within a few months gave up his work, as his health was seriously impaired. Under the melancholy induced by illness he announced, before sailing for England, that he relinquished the ministry. Without complying with all the provisions of the seventh canon of 1820, then governing such cases, Bishop Hobart merely mentioned in his Convention address in 1827 Mr. Harrison's desire to relinquish the ministry, adding these words, "and of course, under the canon in such case provided, is displaced therefrom." In 1834 Mr. Harrison was again in New York as principal of the Collegiate School of the New York Protestant Episcopal Public School. He addressed a communication to Bishop Onderdonk, requesting restoration to the ministry, as his letter to Bishop Hobart was written when he was mentally depressed. Upon a review of the circumstances and with the advice of the standing committee, justified by the opinion of two lay members learned in the law, Thomas Ludlow Ogden and Peter Augustus Jay, the Bishop decided he had not been legally displaced, and announced the decision to Mr. Harrison in a letter dated May 2, 1835. The documents were printed as a note to the Bishop's address to the Convention of 1835, on pages 41 to 47. Mr. Harrison subsequently was missionary at Boardman, Ohio; Madi-

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son, Indiana; Norwich, Camden, and Centreville in the Diocese of Western New York. He died about 1860. In 1826 the centre of population had changed to Walden, and it was determined to abandon the church at St. Andrew's and build in the newer village. A suitable site was given by Jesse Schofield, and liberal subscriptions were made by the parishioners and others. The church was of wood; the design was the Gothic of that time, with a square tower. It was commodious, and the chancel a spacious one of the Bishop Hobart pattern, with the altar enclosed by rails, the prayer-desk above, and the pulpit above that. The building was commenced in the early spring of 1827, and finished that autumn. The Rev. William Henry Lewis, who had been made deacon by Bishop Brownell of Connecticut, January 21, 1827, took charge of St. Andrew's in May. His incumbency lasted only six months. He afterward held important positions in the Church, notably St. George's, Flushing, Holy Trinity, Brooklyn, and Christ Church, Watertown, Connecticut. He died at Watertown, October 2, 1877, in his seventy-fourth year.

The Rev. Albert Hoyt, who had been made deacon by Bishop Hobart in St. John's Chapel, New York, on Whitsunday, June 3, 1827, became minister soon after. He had studied at the General Theological Seminary in the class of 1826, but did not graduate. He was of a lovable disposition, and under his guidance the parish gained new spiritual and temporal strength. The new St. Andrew's was consecrated by Bishop Hobart, September 3, 1827, by the name of St. Andrew's Church, Walden. Mr. Hoyt was ordained priest by Bishop Hobart in Trinity Church, New York, on the Twentieth Sunday after Trinity, October 19, 1828.

Mr. Hoyt died suddenly, January 22, 1829. This appreciative notice was published in "The Christian Journal" for February, 1829, page 61:

"Died on Friday, the 23d of January, 1829, the Rev. Albert Hoyt, rector of St. Andrew's church, (formerly Coldenham, now,) Walden, Orange county.

"The death of this amiable and excellent young man was sudden and unexpected. He was ill only forty-eight hours; and from a state of perfect health, was, in that short space of time, numbered with the dead. He bore his painful illness with singular fortitude and patience; and, in the entire possession of his mental faculties, he contemplated

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his approaching end with humble faith and holy hope; and, in the language of a friend and parishioner, 'died as he had *lived*—a Christian.' This mysterious dispensation of Providence is a serious loss to his parish, which, just emerged from a long season of depression, had begun to increase and flourish. Since his ordination as priest, in October last, he had, by his faithful and acceptable labours, greatly endeared himself to his bereaved flock; and as an evidence of the estimation in which he was held, his engagement (before temporary) had just been made permanent, and a contract had been entered into for building a parsonage house, on a beautiful spot of ground contiguous to the newly erected church, in the thriving village of Walden. But the successful labours of the shepherd have, in the inscrutable wisdom of the Almighty been terminated, and the flattering anticipations of the flock changed into lamentation and mourning. 'We have cause,' says a member of the vestry, in a letter recently received, 'to be humbled under the mighty hand of God. But though the shepherd has been smitten, we hope that the flock will not be suffered to be scattered abroad. It shall be our prayer to our heavenly Father, to lift upon us again the light of his countenance, and to send us another pastor after his own choice.' In this sentiment we heartily unite—and knowing the peculiar situation of the church at Walden, and the great field which is there open for usefulness, through an active, zealous, prudent, and devoted clergyman, we pray and trust that such an one may speedily be directed thither by the great Head of the Church."

According to the records of the parish, Mr. Hoyt's death occurred on January 22, 1829, and the vestry paid his funeral expenses.

In 1829 a suitable parsonage house was built on a lot of forty acres, purchased from Cyrus Lyon. The sale of the church property at Coldenham, reserving the church-yard, provided nearly all the money needed. After the death of Mr. Hoyt, the rectors to 1844 were Nathan Kingsbury, William Henry Hart, Robert Shew, Henry W. Switzer, Horace Hills, Jr. In October, 1844, the Rev. William Henry Hart again became the rector. He was the eldest child of the Rev. Seth and Ruth (Hall) Hart, and was born at Berlin, Connecticut, January 5, 1790. Graduating from Columbia College in 1811, he was made deacon by Bishop Hobart, December 23, 1814, and became in 1815 assistant to the Rev. Dr. John Buchanan in St. John's Church, Rich-

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mond, Virginia, and was made rector in 1822. He was ordained priest in 1816 by Bishop Moore of Virginia, and in 1828 accepted the principalship of the Collegiate School of the New York Protestant Episcopal Public School. He continued in that position until 1830, when he went to Walden, where he remained until 1836, and then resumed the rectorship of St. John's, Richmond, for seven years. In 1851 Mr. Hart gave up active work. He was a man above the average in ability, whose ministry was fruitful, and who had the love of those to whom he ministered in holy things. He died in Walden, at the home of his brother-in-law, Dr. George G. Graham, July 28, 1852. His successors up to 1869 were James W. Stewart, Samuel C. David, James G. Jacocks. Mr. Stewart during his incumbency procured the organ now in use. He was a man of much sweetness of character, and a zealous missionary. He died March 31, 1895, at Poughkeepsie, in his seventy-ninth year, and is buried in the Walkill Valley Cemetery. In 1869 the Rev. Levi Johnston was elected rector. During his rectorship the present church building was built. The architect was the Rev. John Babcock, a son-in-law of Richard Upjohn. The design is early English Gothic. The materials used are stone and brick. It consists of nave, tower, vestry room, and organ-chamber. The length is ninety-eight feet and the width thirty-six feet. The tower is fifty feet in height, and is surmounted by a spire rising sixty-five feet to the top of the cross. The interior is richly adorned with memorials. The rectory was built soon after. Mr. Johnston resigned in 1873.

The church was consecrated by the Rt. Rev. Dr. Horatio Potter, June 11, 1880, during the rectorship of the Rev. Francis Washburn. The successors of Mr. Johnston up to 1905 were William Snowden; W. W. F. Robinson; Francis Washburn; William De Hart; Cyrus K. Capron, during whose rectorship a parish house was built; S. H. S. Gallaudet; Philip M. Moshier; J. H. Hutchings Brown; George H. Young; John Anketell, theologian and poet; James G. Lewis. The Rev. Thomas Gilbert Losee, rector of St. Alban's Church in the borough of Brooklyn, city of New York, entered upon his duties as rector November 23, 1905, and was in office in October, 1911. During his rectorship many needed improvements have been made, and every dollar of indebtedness on the church property paid off. The property is free and clear, including the church building, parish house, and rectory, and the ground upon which these buildings stand. The

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number of communicants, as given in the American Church Almanac for 1911, was two hundred and thirty-five.

St. George's Church, Newburgh.

After the departure, in 1774, of the Rev. John Sayre, the parish of New Windsor and Newburgh invited the Rev. John Bowden, who had been ordained in that year by the Bishop of London, to take charge. Mr. Bowden was the son of Thomas Bowden, an officer in the Forty-sixth Regiment of the Royal Army, and then in his twenty-fourth year. His acquaintance with northern New York, where he had been with his father, led the Venerable Society to appoint him to a new mission in the town established by Colonel Skene. In the Abstract of the Society for 1774-75 is this mention of him:

"The Rev. Mr. Bowden was in May last appointed missionary to Skenesborough, in Charlotte County, in consequence of Col. Skene's generous engagement, to pay 25£ sterling annually, to the missionary, until the people should bind themselves to that payment, and even to make up their future deficiencies, if any should be. But as that gentleman hath never repaired to his mission, but instead thereof, hath accepted the mission of Newburgh from the people, without any application to the Society. They have thought it necessary to support their authority to deter other missionaries from the like negligent and disrespectful behaviour by dismissing Mr. Bowden from their service."

There is no mention of him among the missionaries of the Society in the volume published by them in 1900 under the title, "Two Hundred Years of the S. P. G." It is uncertain whether Mr. Bowden went to Newburgh, as no records of that period are extant, and there is no tradition of him that has survived. When he went to England for ordination he had the expectation of being appointed an assistant minister of Trinity Church, New York. Upon his return in the summer of 1774 no action had yet been taken by the vestry, and it was not until January, 1775, after the death of the Rev. Dr. John Ogilvie, in November, 1774, that a subscription was authorized to defray the salaries of two assistants. In February the Rev. Benjamin Moore and the Rev. John Bowden were appointed. The subsequent career of Mr. Bowden as rector of Stratford, Connecticut, his election to the Episcopate, and his career as principal of the Episcopal Academy of Connecticut

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and professor in Columbia College, more than fulfilled the anticipations of his friends. During the Revolution no services seem to have been held for the Churchmen of Orange County. They remained steadfast, and longed for a resident minister, but their numbers were greatly diminished by death and removals. At length, in 1790, a determined effort was made under the leadership of Thomas Ellison and Alexander Colden, when the Rev. George Hartwell Spierin, a native of Ireland, and graduate of Trinity College, Dublin, was called to the rectorship of Newburgh and St. Andrew's, Coldenham. He was then at St. Peter's, Perth Amboy, New Jersey, and also taught a school. Mr. Spierin received the income from the Newburgh glebe, upon which he lived, and conducted in a most efficient way the school that was required by the charter. His services were held in the old Lutheran Church, and afterward in the McIntosh house, belonging to Mr. Ellison. He officiated only occasionally at New Windsor. Many of the Churchmen in that village had removed to Newburgh. Upon his departure, in 1793, for Poughkeepsie the Rev. Frederick Van Horne became his successor, but lived at Coldenham. During his administration it was thought proper, as the vested rights of the parish might be imperilled, to reincorporate the parish. In "Historical Notices," published in 1837, the Rev. Dr. Brown says:

"After the lapse of more than a quarter of a century, during which time the few remaining friends of the Church had diminished in number, it was deemed necessary to re-incorporate the Church for legal purposes. So fearfully small was the number of her friends here, that it was found necessary to resort to the neighbouring parishes for a sufficient number even to form an incorporation. These persons were duly incorporated on the 4th of November, in the year 1805, adopting the ancient name of St. George's Church, in the parish of Newburgh."

Mr. Van Horne's successor, the Rev. William Powell, gave one-third of his time during 1810, when the small congregation was worshipping in a building belonging to the Methodist Society. The arrangement was intended to be only temporary, and an effort was made to secure a proper site and obtain money to build a church. Bishop Hobart became greatly interested in the parish, and when John Brown, a young man of excellent scholarship and sound judgement, who had graduated from Columbia College as valedictorian of his class, was ordained

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by him in 1814 and sent to Fishkill to revive the work there, he mentioned to him Newburgh as a most promising and attractive field of labour. Dr. Brown thus records the beginning of his life-work :

“In the year 1815, your present Rector, being then only in Deacon’s orders, having just entered the ministry, commenced his ministerial labours in the Parish of Trinity Church, Fishkill. By the advice and consent of his Diocesan, the late Right Rev. Bishop Hobart, the best of men and of bishops, and to whose labours the Church in general is so largely indebted for her prosperity, your preacher was induced to perform a third service here for many Sundays in succession ; during which period the Holy Communion was administered, for the first time in this parish since the revolutionary war, to the small number of three, one of them being a new communicant. His services being kindly received, and a larger sphere of usefulness offering in this portion of the Lord’s vineyard, your minister was induced to change the field of his labours by a residence here. Having in the month previous been admitted to the holy order of the Priesthood, he delivered his inaugural discourse on the 24th of December, 1815, to a small congregation assembled for worship in a building fitted up as a temporary chapel, the use of which, with other large benefactions, had been generously bestowed upon the infant Church by one whose name should never be forgotten by this congregation, the late Thomas Ellison. In the following year it was deemed expedient, from the increase of the congregation, to provide for their better accommodation by the erection of a church edifice, the plan of which was at this time commenced. The spiritual concerns of the parish seemed to keep pace with its temporal prosperity ; for in August of this year, the Right Rev. Bishop Hobart held the first confirmation known in this place. Many of you, my brethren, remember that solemn and interesting occasion. It cannot be effaced from the recollection of any one who witnessed the solemnity. Much less can it be forgotten by those who, with some of their friends now gone to their rest, then thronged around the altar to ratify their baptismal engagements, and give themselves up to Him who is their Father, their Saviour, and their God. Truly affecting was the scene ; and truly may it be said, that some ‘who came to scoff, remained to pray.’ The number of persons confirmed was thirty-seven, of whom it is known that eleven are already numbered with the dead. During the first year

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of the services of your present minister, twenty-eight persons were admitted to the Holy Communion, of whom one half only now survive." [*Historical Notices*, p. 19.]

The church was consecrated by Bishop Hobart, November 10, 1819. The continued growth of the congregation made necessary the erection of a gallery, which was added in 1826, and in the same year an organ was bought. The church was enlarged in 1834, a tower built, and a bell purchased. In 1853 further repairs were made, which added to the church a recess chancel and increased accommodations for worshippers. In the same year a Sunday School house was built. In 1865 Dr. Brown preached his semi-centennial sermon. He reviewed the history of the years of struggle and success, and presented plans for the future. He had baptized one thousand five hundred and seventy-four children, one hundred and seventy-five adults, officiated at four hundred and forty-nine marriages, and buried one thousand three hundred and twenty-one persons. From 1859 to 1878 there were assistant ministers, who took some of the burden from the rector. Among them were Caleb S. Henry, Hobart Chetwood, J. W. Clark, John T. Potter, Alexander Davidson, Octavius Applegate, Nelson R. Day, James H. Smith, George W. Hinkle, George Dent Silliman, A. C. Hoehing, James Baird, and Sturges Allen. On February 16, 1878, Dr. Brown, at the age of eighty-seven, resigned, and was made rector emeritus. For ten years the Rev. Octavius Applegate had been the assistant minister, doing the larger part of the parish work. On August 15, 1884, Dr. Brown died, in his ninety-fourth year. Mr. Applegate was elected rector February 26, 1878. He was born at Kingsbridge, Devonshire, England, and was a son of the Rev. Thomas Applegate, who in 1846 was the stated supply of the Baptist Society. He soon after conformed to the Church. Octavius Applegate graduated from Hobart College, and from the General Theological Seminary in the class of 1864. He was made deacon by Bishop Horatio Potter in Calvary Church, New York, July 3, 1864. He became assistant in Grace Church, Brooklyn Heights. He was ordained priest by Bishop Potter, March 12, 1865, and soon after was elected rector of St. Paul's Church, Franklin, Delaware County. His energy secured the building of a Gothic church and a rectory on the same plot. Mr. Applegate knew Newburgh from his childhood, and from 1868 to his resignation in 1903 he was tireless in his efforts to carry forward the work begun by Dr.

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Brown, and to adapt the Church to modern needs. He was a skilful organizer, and served as dean of the western Convocation from 1877 to 1887. Upon the introduction of the archdeaconry system in 1887, he declined election as archdeacon. He was a member of the standing committee of the diocese, and held many other responsible offices. He died January 12, 1907, at Washington, District of Columbia. In the memorial minute adopted by the clergy after his burial it is said: "Dr. Applegate was a man of strong personal characteristics, prominent among which were his uncompromising devotion to principle, his steadfastness of purpose, his marked ability as a scholar and administrator, and the churchly dignity which marked his entire career." John Huske, a native of North Carolina, who had been curate in St. Thomas's Church, New York, was elected as successor to Dr. Applegate, and entered upon his work at once, becoming rector in October, 1911. The number of communicants, as recorded in the American Church Almanac for 1911, was six hundred and twenty-two. In 1911 the other parishes in Newburgh were St. Paul's, founded in 1860, the Good Shepherd, founded in 1891, and St. Agnes's Chapel.

St. James's Church, Goshen.

Until 1801 the Churchmen in the village of Goshen and the neighbourhood worshipped in St. Andrew's on the Walkill, or St. David's on the Otter Kill. The inconvenience of long drives and the growth of the village made necessary the formation of a new parish. On March 27, 1801, a meeting of the Churchmen of Goshen was held, at which the Rev. Frederic Van Horne presided. It was resolved that a parish should be organized by the name of St. James's Church, Goshen. William Wickham and William Thompson were chosen wardens; Christian Hurtin, Anthony Dobbin, Jacob De Kay, Joseph Drake, George D. Wickham, Thomas De Kay, William M. Thompson, and Dr. John Gale were chosen vestrymen. Soon after, a small wooden church, plain but substantial, was built, in which Mr. Van Horne officiated until his resignation in 1808. The services were maintained by lay readers during 1809, and notably by Dr. Macklin. In 1810 the Rev. William Powell took charge of the parish in connection with St. Andrew's, Coldenham. The church was consecrated by Bishop Hobart previous to October, 1813. The fact is noted in his address to the Convention that year, but without giving the date.

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The first resident rector appears to have been the Rev. Richard F. Cadle, who was made deacon by the Rt. Rev. Dr. Hobart, April 27, 1817. Mr. Cadle was afterward missionary in Michigan Territory. It was by his efforts that the first St. Paul's Church, Detroit, was built and consecrated by Bishop Hobart, in 1828. Mr. Cadle served for many years as missionary to the Oneida Indians at Green Bay, then in Michigan, now in Wisconsin. He died in 1857. The Rev. James P. Cotter served Walden and Goshen from 1821 to 1823. The Rev. Reuben Hubbard became rector in 1823. He had been ordained by Bishop Benjamin Moore, December 22, 1810, and had served as rector of Christ Church, Duanesburgh; St. James's Church, Danbury, Connecticut; and St. Michael's, Talbot County, Maryland. He resigned in 1829, and was afterward missionary at Sodus, Wayne County, Waterford, Saratoga County, and other places. He spent the closing years of his life in Yonkers, New York, where he died in 1859. The Rev. Charles Smith, who had been made deacon by Bishop Hobart, April 27, 1817, became in 1827 rector of Trinity Church, Fishkill, and St. James's, Goshen. He had previously been rector of St. Matthew's Church, Wilton, Connecticut, and missionary in Meadville and Franklin, Pennsylvania. About 1830 he resigned his double charge in New York, and returned to Connecticut as rector of St. John's Church, Stratfield, now Bridgeport. He removed in 1835 to Oxford, Connecticut, and took charge of Trinity Church. He died in 1836. Among his successors up to 1848 were Nathan Kingsberry, James P. F. Clarke, Thomas Mallaby, Jesse A. Spencer, and William P. Page.

In 1852, during the rectorship of the Rev. John T. Cushing, which extended from 1848 to 1854, a stone church of early English Gothic design was built at a cost of fifteen thousand dollars. A chapel and rectory were added within a few years. The church is adorned with memorials of benefactors of the parish, among them George D. Wickham, Bridget Wickham, and Henry G. Wisner. The successors of Mr. Cushing were Stephen Chipman Thrall, John J. Robertson, an early missionary to Greece, Albert Wood, George C. Pennell, Edmund Rowland, William H. de Lancey Grannis, Mytton Maury, William E. Maison, George C. Betts, and George William Dumbell. At the end of 1911 the rector elect was Elory George Bowers. The number of communicants, as recorded in the American Church Almanac for 1911, was two hundred and two.

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"He that has much to do, will do something wrong, and of that wrong he must suffer the consequences; and if it were possible that he should always act rightly,

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yet when such numbers are to judge of his conduct, the bad will censure and obstruct him by malevolence and the good sometimes by mistake."—Dr. Johnson.

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Our only Lesson is to learn to suffer;
And he who knows not that, was born for Nothing."*

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The New Jersey Journal, July 12, 1814.

NEW WEEK'S PREPARATION

The New Week's Preparation for a Worthy Receiving of the Lord's Supper as recommended and appointed by the Church of England. Consisting of Meditations and Prayers for the Morning and Evening of every day in the Week; with forms of Examination and Confession of Sins, and A Companion at the Altar; Directing the Communicant in his behaviour and devotion at the Lord's Supper; also, Meditations to enable us to live well after receiving the Holy Sacrament; to which are added, a Morning and Evening Prayer for the Closet or Family, &c. London: Printed for T. Ofor, Newgate-Street, by A. Applegath, Duke-Street, Stamford Street. 1821.

NEW YORK GAZETTE AND GENERAL ADVERTISER

The New York Gazette and General Advertiser, Thursday, October 21, 1802. Volume xv, No. 5256. Published daily by John Lang & Co. (Franklin Head), No. 116 Pearl Street.

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The New York Gazette and the Weekly Mercury, containing the freshest Advices, Foreign and Domestick. Printed by Hugh Gaine, Printer, Bookseller, and Stationer, at the Bible and Crown, in Hanover Square. Monday, January 5, 1774, to Monday, December 26, 1774. Numbers 1158 to 1211.

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The New York Gazette or The Weekly Post Boy, with the freshest Advices Foreign and Domestick. New York : Printed by J. Parker and W. Weyman at the New-Printing Office in Beaver-Street, where Advertisements are taken in, and all Persons may be supplied. January 5 to December 27, 1756. Numbers 676 to 728.

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